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Journey to the West

I



吴承恩 著

詹纳尔 译

Attributed to Wu Cheng'en

Translated by W.J.F. Jenner



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西游记

Journey to the West

II



吴承恩 著

詹纳尔 译

Attributed to Wu Cheng'en

Translated by W.J.F. Jenner



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西游记

Journey to the West

III



吴承恩 著

詹纳尔 译

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西游记

Journey to the West

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吴承恩 著

詹纳尔 译

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西游记

Journey to the West

V



吴承恩 著

詹纳尔 译

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西游记

Journey to the West

VI



吴承恩 著

詹纳尔 译

Attributed to Wu Cheng'en



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总 序

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

中华民族有着悠久的历史 and 灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对国外学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最完备的国史。但他认为中国古代没有真正意义上的哲学，还处

在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元5世纪开始到公元15世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢？

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了解自己周边的世界。公元前138年，汉武帝派张骞出使西



域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元前36年，班超又率36人出使西域。36个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感

激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明,以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前,中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间,保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中,没有一个国家的文明比中国更发达,更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中,中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马,东亚的高丽、新罗、百济、南天竺、北天竺,频繁前来。外国的王侯、留学生,在长安供职的外国官员,商贾、乐工和舞士,总有几十个国家,几万人之多。日本派出“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事,很能说明外国人与中国的交往。晁衡学成仕于唐朝,前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时,传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都,征帆一片远蓬壶。明月不归沉碧海,白云愁色满苍梧。”晁衡遇险是误传,但由此可见中外学者之间在中国长安交往的情谊。

后来,不断有外国人到中国来探寻秘密,所见所闻,常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时,希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫,喂到第五年,虫肚子胀裂开,便从里面取出丝来。”从这段对中国古代养蚕技术的描述,可见当时欧洲人与中国人的差距。公元9世纪中叶,



阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度闻见录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问：“你好像总盯着我的胸，这是怎么回事？”那位外商回答说：“透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。”官吏听后，失声大笑，伸出胳膊，说：“请你数数吧，看我穿了几件衣服？”那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说：“我穿的丝绸还不算是最好的，总督穿的要更精美。”

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述：“中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫‘茶’，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。”

——他们对中国的医疗条件十分羡慕，书中记载道：“中国人医疗条件很好，穷人可以从国库中得到药费。”还说：“城市里，很多地方立一石碑，高10肘，上面刻有各种疾病和药物，写明某种病用某种药医治。”

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，住着庶民和商人。这里有货栈和商店，每当清晨，人们可以

看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华20余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影



响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说：“中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。”英国的哲学家培根说：中国的四大发明“改变了全世界的面貌和一切事物的状态”。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕升……，产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……，以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……。但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……，光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先“睁眼看世界”的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出“民主与科学”的口号。中国是落后了，中国的志士仁人在苦苦探

索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了 21 世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

杨牧之

1999 年 8 月 北京



PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "*Jin Ping Mei* craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei* (*Plum in the Golden Vase*) putting one-sided stress on the raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned

Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Whenever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed pow-



erful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back



upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century B.C. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest grade was reserved for the garments worn by the provincial governor."

The references to tea in this book (the author calls it "dried grass")



reveal that the custom of drinking tea was unknown in the Arab countries at that time: "The king of China's revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it 'cha.' The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties."

Foreign visitors showed especial admiration for Chinese medicine. One wrote, "China has very good medical conditions. Poor people are given money to buy medicines by the government."

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang'an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang'an, at that time the world's greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang'an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in

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China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the “Four Books,” together with annotations, in 1594; the other was the translation into Chinese of Euclid’s *Elements*.

The rough translations of the “Four Books” and other Chinese classical works by Western missionaries, and the publication of Père du Halde’s *Description Geographique, Historique, Chronologique, Politique, et Physique de l’Empire de la Chine* revealed an exotic culture to Western readers, and sparked a “China fever,” during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, “Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation.” The English philosopher Roger Bacon said that China’s four great inventions had “changed the face of the whole world and the state of affairs of everything.”

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People’s Welfare*, *Nine*



Chapters on the Mathematical Art, A Treatise on Febrile Diseases and Compendium of Materia Medica. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendeleev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a

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“global village.” And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new “global village.”

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

Yang Muzhi

August 1999, Beijing





前 言

明末有人称《三国演义》、《水浒传》、《西游记》、《金瓶梅》为四大奇书。到清初，“四大奇书”之说已成为人们的共识。这“四大奇书”之一的《西游记》产生在16世纪明代嘉靖年间，它叙说的是一个流传已久的唐僧西天取经的故事。但是它将这个故事魔幻化了，用明代中期的社会意识对原来的故事进行了改造和重组，使之具有全新的面貌。

《西游记》以它的新奇曲折的情节，鲜明生动的人物，深邃犀利的思想和幽默谐趣的风格，而引人入胜，四百多年来一直深受中国人民的喜爱。

《西游记》的故事是根据一个真实的历史事件衍生出来的。唐代贞观年间僧人玄奘（602—664）只身西行，经中亚细亚去天竺（今印度）取经，历经十七载，一百三十八国，往返数万里，写下了佛教文化史和中印文化交流史上的辉煌的一页。关于玄奘取经的种种传说很快在民间传播，随着时间的推移和传播空间的扩展，这些传说越来越多地涂上了神奇的色彩。

唐代李冗《独异志》记有玄奘与《多心经》的传说，记叙玄奘取经，道路险阻，虎豹出没，幸逢一老僧救助，方渡过难关。这故事已显示由史实向神魔小说演进的走向。

宋代传说的唐僧故事已有猴行者加入并担当取经护卫。猴行者参与取经的故事在南宋流传得相当普遍，现存南宋刊

印话本《大唐三藏取经诗话》中，已有“花果山”、“杀白虎精”、“除馗龙”、“降深沙神”、“偷吃蟠桃”等故事，虽然相当粗糙，想象还不丰富，但它已把猴行者放在取经队伍里，并让他在取经过程中起到保驾的作用，从而确立了《西游记》故事框架的基本特征。

到了元代，唐僧取经的故事有了很大的发展，经过许多无名的民间艺人的加工，它的情节丰富起来，故事性大大加强。这时候出现的《西游记平话》，比起《唐三藏取经诗话》，可以说是面目一新。《西游记平话》今不传，保存下来的原文只有“梦斩泾河龙”一个片断，为明代的《永乐大典》所辑录，见第一万三千一百三十九卷“送”韵“梦”字条。它约有一千二百字，内容相当于世德堂本《西游记》第九回“袁守诚妙算无私曲，老龙王拙计犯天条”的前一部分。

另外，在元末明初朝鲜的汉语教科书《朴通事谚解》中记有《西游记平话》的另一个片段“车迟国斗圣”，其内容相当于世德堂本《西游记》第四十六回“外道弄强欺正法，心猴显圣灭诸邪”，不过要简略些。该书还有八条有关的注，叙述了《西游记平话》的故事情节。其中有“大闹天宫”、“黑熊精”、“黄风怪”、“地涌夫人”、“蜘蛛精”、“狮子怪”、“多目怪”、“红孩儿怪”、“火焰山”、“女人国”等，可见小说《西游记》的重要情节关目，在《西游记平话》里大体已经具备。

唐僧取经故事很早就搬上戏曲舞台，金院本有《唐三藏》，元杂剧有吴昌龄的《唐三藏西天取经》，均已散佚。元末明初人杨讷编有《西游记杂剧》六本二十四折，以唐僧



出身的“江流儿”故事开头，计有“闹天宫”、“收孙行者”、“收沙僧”、“收猪八戒”、“女人国逼配”、“火焰山借扇”等情节。这说明唐僧取经的故事传至明代，其规模和格局已大体定型。

《西游记》成书于明代，它的作者是谁，历史上曾经有过误传，至今也仍然存在着争议。《西游记》最早的几种明刻本均未署明作者，世德堂刊本、杨闽斋刊本等仅署“华阳洞天主人校”，《李卓吾先生批评西游记》则署“李卓吾先生评”。这些版本的序言中也没有说明谁是作者。在《西游记》传世印行之初，作者便是一个谜。清初汪象旭笺评之《西游证道书》卷首载元人虞集的《西游证道书原序》，称作者是元初道士邱长春。清代乾隆、嘉庆年间，纪昀根据《西游记》所记职官为明制，断定不是元代人所作；阮葵生《茶余客话》、丁晏《石亭记事续编》等考证作者当是明代嘉靖年间淮安人吴承恩。然而这些意见散见在各人的笔记中，不大为人们所知。直到二十世纪二十年代鲁迅著《中国小说史略》，将清代学者的论见搜集起来并重加考订，才论定吴承恩确是《西游记》的作者。不过，对于作者为吴承恩之说，现在仍有异议。但这些意见尚不足以根本动摇作者为吴承恩之说。

吴承恩（约 1500—约 1582），字汝忠，号射阳山人。祖籍江苏涟水，后徙淮安山阳（今江苏淮安）。吴承恩的曾祖吴铭曾任浙江余姚县学训导，祖父吴贞曾任浙江仁和县教谕，父亲吴锐幼时即好读书，曾就读社学，因孤弱家贫，不得不弃儒从商，承袭妻家绸布店，成为一个小商人。吴锐虽

为商人，却不能入商贾市井之流，仍喜研读群书，好谈时政，被市井嘲为“痴翁”。出生在这样家庭的吴承恩自幼好学，立志科举进身。年轻时即博涉群籍，受到督学使者赞扬，文名著于乡里。然而吴承恩屡试不第，中年以后才补为岁贡生。此后数年仍不能题名金榜，于嘉靖四十三年（1564）受同乡名宦李春芳的“敦谕”，进京谒选，大约一、二年后才谋得浙江长兴县丞的官职。县丞为知县助手，正八品小官，与主簿“分掌粮马、巡捕之事”。吴承恩自不得意，“又不谐于长官”，不久便罢官回乡。后来又补为荆府纪善，纪善是荆王府属吏，正八品，是一个闲职，吴承恩是否赴任，尚是一个疑问。他晚年归居乡里，以诗文自娱，终老林下。

据明天启《淮安府志》载，吴承恩“性敏而多慧，博极群书，为诗文下笔立成”。他与当时著名文人李春芳、文徵明、徐中行、归有光，陈文煜等有交往，一生创作诗、词、文数量颇多，因生前家贫无力刊刻，死后又绝世无继，手泽大多散佚。后来他的表外孙丘度从他的亲友中遍索其遗稿，编订成《射阳先生存稿》四卷。吴承恩生活在明代中叶“前、后七子”倡导“文必秦汉，诗必盛唐”的文学拟古主义的时代，但他的诗文创作却能直抒胸臆，不事模拟，具有自己的个性。清代著名的明诗选本，如朱彝尊《明诗综》和陈田《明诗记事》都选有他的诗作。吴承恩的文学成就主要还在小说方面。他幼年时就爱好野言稗史，他在《禹鼎志序》中说，“在童子社学时，每偷市野言稗史，惧为父师诃夺，私求隐处读之，比长，好益甚，闻益奇”。他特别喜爱



牛僧孺《玄怪录》和段成式《酉阳杂俎》等传奇志怪小说，曾经写过一本志怪小说集《禹鼎志》，记有十数事，“吾书名为志怪，益不专明鬼，时记人间变异，亦微有鉴戒寓焉”。吴承恩正当明代嘉靖时期政治腐败、社会黑暗日趋严重之时，个人因屡困场屋，而沉郁下寮，对世态人情有深切体认，加之性格倔强，“平生不肯受人怜，喜笑悲歌气傲然”（吴承恩《赠沙星士》），虽无力在政治上有所作为，但却能运用手中之笔，以文学的方式对社会进行批判。“野夫有怀多感激，抚事临风三叹息。胸中磨损斩邪刀，欲起平之恨无力”（吴承恩《二郎搜山图歌》），在神魔小说《西游记》里，可以说寄托了吴承恩的人生经验和社会理想。

“世德堂本”《西游记》一百回按情节可分为两个部分。第一部分为第一回至第十二回，叙孙悟空、沙僧、八戒和白龙马皈依佛门的故事以及梦斩泾河龙和唐太宗入冥的故事，这一部分的十二回中又以前七回描写孙悟空的出世、求师、闹龙宫、闹冥府、大闹天宫的故事最为突出。第二部分为第十三回至第一百回，叙唐僧师徒西行取经，克服种种磨难，终于达到目的的故事。

关于《西游记》的思想主旨，明清两代有种种说法。明代谢肇淛《读〈西游记〉》（《五杂俎》卷十五）认为《西游记》微言而有大义，这大义可用“求放心”三个字来概括。“求放心”是王阳明心性学的基本思想，也叫做“致良知”，其含义是使受外物迷惑之心回归到良知的自觉境界，“放心”，指那被外物迷惑的放逸之心。孙悟空（猿）是心之神，大闹天宫乃是心之放纵，是良知的丧失，皈依佛门，

加之紧箍咒，才使放纵之心得以驯伏。清初汪象旭、黄周星评点的《西游证道书》称《西游记》的宗旨在于阐发道家的思想，把《西游记》与道家阴阳五行学说联系起来。孙悟空大闹天宫，按他们的评点，花果山本是阴阳五行俱备的洞天福地，“花果者，木也；水帘者，水也；铁板桥者，金也；山石福地，则皆土也；心猿以火居其中，可谓五行俱备，故曰‘天造地设的家当’。即此便是金丹大旨。”这就是说孙悟空大闹天宫，乃是五行偏枯所致，与社会因素毫无关系，孙悟空为心猿，属火，封他弼马温，是以火济火，让他管蟠桃园，木生火，则火更盛，太上老君八卦炉炼他不得，因为炉中五行是以火为攻，“以火济之，二火互煽”，导致燥酷决裂，只有如来深得调理五行的金丹奥旨，故以五行山才纠正其五行偏枯，使心猿遂定。汪象旭、黄周星的方法是一种索隐法，这种方法撇开小说的形象系统，只把形象看作是一种概念的符号，由这些要领表达的信息才是小说的真实含义。比如他们把唐僧师徒四众加上龙马，合为五项，五项恰是五行，孙悟空属火，猪八戒属木，沙僧属金，唐僧属土，龙马属水，于是五行和合，这五人的关系便成了金木水火土相生相克的关系。不可否认，吴承恩生活在金丹大道盛行的时代，他在创作《西游记》时不可能超脱阴阳五行的悟境，因此在某些构思和描写中不能不受其影响。但是，《西游记》是小说，小说是通过人物和情节来表达思想情感的，脱离人物情节的形象体系，把人物情节仅仅看成是一系列卦象或一大堆谜语，就根本背离了文学把握世界的特殊规律。

《西游证道书》影响极大，步其后尘的有《西游真诠》、



《新说西游记》、《西游原旨》、《通易西游正旨》等等。不过，事实上只有少数持有特别眼光的学者才有本事从小说中演绎出金丹妙旨之类的奥义来，持常人心态的广大读者还都是把《西游记》当做小说来读的。

孙悟空大闹天宫是《西游记》中最脍炙人口的情节。孙悟空跳动着的是一颗未经世俗浸染的童心，他从石头里诞生，就意味着他天生就没有社会关系，无所牵挂，也无所畏惧。玉皇大帝封他做弼马温，他很乐意，他根本不知道官衔品从，也不计较俸禄高低，但是当他知道玉帝在耍弄他，他便毅然弃官而去。偷吃蟠桃，实是嘴馋顽皮，本来，令猴子守桃，“分明使猫管鱼”，就是一个滑稽的任命，孙悟空的举动倒显得幼稚可爱。偷吃仙酒，是因为蟠桃嘉会不邀请他，他冒充赤脚大仙混进去先吃为快，是一种孩子式的报复。醉中又误入丹房，将那太上老君炼制来孝敬玉帝的金丹如吃炒豆一般吃个罄尽。祸越闯越大，乃至不可收拾。孙悟空与天庭的冲突发展到刀兵相见的程度，作者运用想象来虚构十万天兵围剿花果山的情节，不能不依托中国历史上曾经发生过的多次农民战争的现实存在，然而作家所着意描写的还是孙悟空的充满孩童气的“闹”，通过这种性质和方式的反抗所传达出来的信息，是对传统中视为神圣而崇高的权威的揶揄，是对传统礼教秩序和这种秩序所造就的世俗心态的调侃。在孙悟空的眼里，玉皇大帝是个毫无生气和作为的孱头，太上老君是个佞上的怪吝之徒，而那些器宇轩昂、对上谦卑对下逞威的文武仙卿都是一些尸位素餐的草包，天宫中的森严的等级和繁琐的礼数更是矫揉造作和滑稽可笑。孙悟

空的目光闪烁着睿智的幽默，这幽默所以能穿透几千年形成的固若金汤的传统，其洞察力来自孙悟空的率真自然的童心，来自他对个性自由的执着。孙悟空大闹天宫，或许多少有一些政治的或宗教的含义，但究其主旨，乃是对现存社会的权威和秩序的调侃式的嘲弄，从而揭示人的天真纯朴的童心。因此这个故事尤其得到儿童的喜爱，并且超越政治、宗教、民族和国度，得到世界人民的喜爱。

《西游记》用八十七回的主要篇幅描叙唐僧师徒四众披荆斩棘，沿途斩妖降怪的取经历程。在往西天的路上，无论是山野丛林，还是乡村城镇，到处都潜藏着危险。形形色色的妖魔鬼怪，有的明火执仗，有的巧妙伪装，有的控制操纵国君权柄、以合法的官方身份出现，总之是危害地方，阻挠唐僧西行取经，甚至欲擒唐僧杀而食之。孙悟空在与各种妖魔鬼怪的斗争中起着中坚的作用，他不但要与妖魔鬼怪正面作战，而且不时还要克服来自内部的师父、师弟的干扰和牵制。以孙悟空为骨干的师徒四众经历千辛万苦，战胜了各种各样的凶恶和狡猾的敌人，终于到达西天，完成了取经的神圣使命。所谓“九九八十一难”的故事虽说都是虚幻的神话，但是唐僧师徒在斗争中所表现的不达目的、誓不罢休和藐视强大敌人并与之顽强战斗的精神和品格，却是十分现实的，它正是中华民族的精神和品格的生动写照。

阻挠唐僧四众取经的妖魔有的是自然力的幻化，火焰山就是典型的表现，但大多数都是社会恶势力的变形，正如预先指点唐僧的鸟巢禅师所说，“精灵满国城，魔主盈山住。老虎坐琴堂，苍狼为主簿。狮象尽称王，虎豹皆作御”，他



们是黑暗腐败的现实社会中当道者的造像。车迟国国王宠信三个妖道，称他们为“国师兄长先生”，三个妖道“上殿不参王，下殿不辞王”，祸国殃民，把一个车迟国弄得乌烟瘴气，这与明代嘉靖皇帝崇奉道士邵元节、陶仲文的事实很是相近。比丘国的国王相信道人献的延年益寿的海外秘方，要用一千一百一十一个小儿心肝做药引；灭法国的国王许下罗天大愿，要杀一万个和尚，这些故事都是嘉靖皇帝佞道灭佛、昏庸残暴的政治现实的折射。小说描写许多妖魔鬼怪总是与天国的权贵有关，宝象国中霸占公主、为非作歹的黄袍怪是天上的奎木狼，平顶山莲花洞专要吃唐僧肉的金角、银角大王是太上老君的看炉童子，篡夺了乌鸡国江山的妖魔是文殊菩萨的坐骑青毛狮子，诚如乌鸡国王的鬼魂向唐僧哭诉的：“他的神通广大，官吏情熟：都城隍常与他会酒，海龙王尽与他有亲，东岳天齐是他的好朋友，十代阎罗是他的异兄弟。因此这般，我也无门报告。”凡是这些有来头有后台的妖魔，被擒服后都没有受到应有的惩处，他们身居高位的主子如太上老君、观音菩萨、西海龙王、如来佛祖、文殊菩萨、普贤菩萨、南极寿星、李天王、太乙救苦天尊、太阴星君等等，先是纵容，后又包庇，使他们终于逍遥法外。孙悟空对此愤愤不平，扬言要告这些主子“钤属不严的罪名”，但也知道无济于事，仅此一句牢骚而已。这些描写简直就是明代中叶社会政治状况的写照。

《西游记》对于宗教也采取了一种嬉谑的态度，那些霸占人家妻女、挖取小儿心肝做药引的道士都在揭露和抨击之列，自不必说，就是佛祖如来也被嘲笑为“妖精的外甥”，

如来的极乐世界也有勒索贿赂的现象，尤其对唐僧的描写，处处使用揶揄的笔调，透过唐僧在现实矛盾面前所表现的固执迂阔，揭露了佛教某些教义与现实的脱离。作者对于宗教，一如“大闹天宫”对于封建权威的态度，他用幽默的手法剥去它们的神圣外衣，使神圣的崇高回落到世情的凡俗。当然，作者并未彻底否定宗教，他只是对唐僧固守教条的僵化态度和现实宗教制度的某些弊端进行嘲笑罢了。

《西游记》以神魔为主要描写对象，它创造了一个神奇的充满幻想的世界。但是，这个虚幻的世界却反射着现实社会种种矛盾的光影，那些神魔的性格都是世间凡人性格的概括和升华。虚幻和现实，在《西游记》里达到了高度的统一。即以人物塑造而论，《西游记》的神魔大多是动物成精，孙悟空、猪八戒，一个是猴精，一个是猪精（虽然是天蓬元帅临凡）。作者善于把兽性、神性与人性结合起来，猴活泼机灵，作者便赋予孙悟空天真、机智、好动的性格；猪憨笨贪吃，作者便赋予猪八戒憨厚、自私而简单的性格。他们的神性也因物种的差异而不同，孙悟空七十二般变化，什么都可以变，就是变不掉屁股后面的尾巴，而猪八戒虽也能变，却只能变成呆大的物事，就是变女子，也还是肚子胖大，郎伉不像。孙悟空、猪八戒因深具人性而突破人神界限令读者感到亲切，他们是中国人民最喜爱的神魔形象。

幽默是《西游记》风格的一大特色。在中国古代小说所塑造的众多人物形象中，孙悟空是独一无二的幽默人物，他的幽默来源于他的乐观自信和对人事的敏锐的洞察力，来源于他对邪恶势力的藐视和对人性弱点的宽容。《西游记》的



幽默还表现在一些喜剧性的情节和细节描写中，猪八戒出于私心所做出的一些蠢事和所说的一些蠢话，都能叫人忍俊不禁。这些描写所引发的笑，是宽容的同时也是忧愁的笑，因为猪八戒性格的弱点决不是个别的和偶然的，它在中国具有相当的普遍性。作者的幽默是建立在对社会人性的深刻认识和高度激情的基础上的。

现存《西游记》的版本以明代万历二十年（1592）世德堂刊本为最早，全称《新刻出像官板大字西游记》。二十卷一百回。二十卷以邵雍《清夜吟》“月到天心处，风来水面时，一般清意味，料得少人知”二十个字分别标识卷名。署“华阳洞天主人校，金陵世德堂梓行”，卷首有陈元之的《刊西游记序》。

另有评点本《李卓吾先生批评西游记》，不分卷，一百回。卷首有署名“幔亭过客”的题辞，刊有“白宾”、“字令昭”印记。次有“凡例”及图一百叶二百幅。正文有眉批、夹批及总评，以回末总评的文字为最多。题辞作者“幔亭过客”为明末清初文学家袁于令，袁于令字令昭，号白宾、幔亭过客、幔亭仙史等等，生于明万历二十年（1592），卒于清康熙十三年（1674）。据此可以推测此本刊刻大约在万历末年或者天启、崇祯年间。而所谓“李卓吾先生批评”则显为假托，但评点者究为何人，尚不可知。此本出自“世德堂本”系统，正文文字与“世德堂本”差异极小，唯第九十九回总结唐僧所经历的八十一难，在个别的次序和文字上与“世德堂本”不同，这些改动显然比较合理。此外，“世德堂本”第十七、十八两回正文联接不分，此本

把文中“祥光霭霭凝金像”七律作为十七回的结束，以下文“行者辞了菩萨”作为十八回的开始，从而改正了“世德堂本”的失误。

“世德堂本”刊行以后，书坊多有覆刻者。现藏台湾故宫博物院的“世德堂本”第十六卷（第七十六至八十回）系用“书林熊云滨重镌”本补缀，第四十一至五十回、第九十一至一百回系用金陵“荣寿堂本”补缀，可见覆刻本至少有“熊云滨本”和“荣寿堂本”二种。

覆刻之外，以“世德堂本”系统的本子作底本的节略本（或称简本）也纷纷刊行。现知有四种明代的节略本：

其一为《唐三藏西游记》二十卷一百回。署“华阳洞天主人校”卷首题“唐僧西游记”。正文少数地方有夹评。第十七、十八两回正文联接不分，保留着“世德堂本”的状态，然而全书文字不及“世德堂本”的三分之一。此书有“朱继源本”和“蔡敬吾本”二种刊本。

其二为《鼎镌京本全像唐僧取经西游记》二十卷一百回。署“华阳洞天主人校，请白堂杨闽斋梓”。此书第十七、十八两回正文没有断开，仍依从“世德堂本”。此本删节原书中的大量韵文、某些细节描写和某些情节中的说明性质的文字。但此本文字比《唐三藏西游记》要多一些。

其三为《新镌三藏出身全传》四卷。署“齐云阳至和编、天水赵毓真校、芝潭朱苍岭刊”。版式为上图下文。此本有清道光十年（1830）刊《绣像西游记全传》本，改题为《绣像西游记全传》，改编者名为“杨致和”，故又通称“杨本”。全书仅七万多字，是删节本中最简的简本。



其四为《唐三藏西游释厄传》十卷六十七则。内封题“全像唐僧出身西游记传”，署“书林刘莲台梓”。卷一、二、三、五、六、七、八、十题“唐三藏西游传”，卷四、九题“唐三藏西游释厄传”。卷一、四署“羊城冲怀朱鼎臣编辑，为林莲台刘永茂绣梓（梓行）”，书末有“书林刘莲台梓”的牌记。此本有三个显著特征：第一，插增了“世德堂本”所没有的“唐僧出身”一节，全书十三万字，这“唐僧出身”一节便占去了全书的十分之一的篇幅。第二，情节叙述前繁后简，虎头蛇尾。前六卷相当于“世德堂本”的前十三回，后四卷却容纳了“世德堂本”的后八十七回的内容，完全不成比例。第三，前六卷除“唐僧出身”之外，据“世德堂本”系统百回本的前十三回文字压缩，而后四卷则因袭杨致和本《西游记》，并参考“世德堂本”系统百回本文字。

清初出现一种新版本，题《新镌出像古本西游证道书》一百回。署“西陵残梦道人汪澹漪笺评，钟山半非居士黄笑苍印正”。汪澹漪即汪象旭，黄笑苍即黄周星，二人都是明末清初的著名文学家。此本托元人虞集之名作序，序称《西游记》为元初道士邱长春所作。此本具有三个特点：第一，比“世德堂本”多出一回“唐僧出身”，插入在“世德堂本”的第八回第九回之间，将“世德堂本”的第九回至第十二回并作三回，仍维持一百回的总数。第二，除第九回外，皆据“世德堂本”系统百回本略作删改和润饰，使文字更加雅驯，情节更加精密，然而也减少了作为俗文学的某些趣味。第三，正文有评点，回前有总评，中心思想认为《西游

记》的主旨是“证道”。《西游证道书》影响极大，清代流行的各种版本，如陈士斌《西游直铨》、刘一明《西游原旨》、张含章《通易西游正旨》、含晶子《西游记评注》等等，正文都是依据《西游证道书》，“世德堂本”系统百回本反而鲜为人知了。

唐僧取经故事早在《西游记》成书之前就已传播到国外，《西游记》的成书标志着唐僧取经故事的最后定型，更得到外国读者的喜爱。最早翻译《西游记》的是日本江户时代著名小说家国本山人（西田维则）。从1758年始译，1831年告竣。译名《通俗西游记》，五编三十一卷。国木山人参与翻译的另一种译本《绘本西游记》四卷也于1837年杀青版行。这两种古代的译本曾一再重印，在日本产生过广泛的影响。到二十世纪，日文《西游记》的全译本竟多至十数种，著名的有宇野浩二译本（东京小山书店1936年）、弓馆芳夫译本（东京第一书店1939年）、岩村忍译本（筑摩书局1948年）、伊藤贵磨译本（东京岩波书店1955年）、太田辰夫、鸟居久靖合译本（东京平凡社1960年）、君岛久子译本（东京福音馆书店1976年）、小野忍译本（东京岩波书店1977年）等等。

最早的英译本《圣僧天国之行》（A Mission to Heaven）的译者是蒂莫西·理查德（Timothy Richard），上海基督教文学会1913年出版。此后还有多种英文节译本陆续在英语国家先后出版，较有影响的节译本是阿瑟·韦利翻译的《猴》（Monkey），1942年由纽约艾伦与昂温出版社出版。第一部英文全译本《西游记》（The Journey to the West）四



卷，1977年由芝加哥大学出版社出版第一卷。译者为俞国藩（即安东尼，Anthong c. Yu）

法文的节译本《猴与猪；神魔历险记》由苏利埃·德·莫朗翻译，巴黎笛子出版社1924年出版。另一种法文节译本《西游记》二卷于1957年由巴黎瑟伊尔出版社出版，译者为路易·阿弗诺尔。

德文节译本《猴子取经记》由苏黎世阿提密斯出版社1946年出版，译者是乔吉特·博纳和玛丽亚·尼尔斯，此本据阿瑟·韦利的英译本《猴》转译。另一种德文节译本《西游记》于1962年鲁道尔施塔特格赖芬出版社出版，译者是约翰娜·赫茨费尔德。

俄文全译本《西游记》四卷，译者罗加切夫（А·Ровацев），莫斯科国家文学出版社1959年出版。

越南古代即有字喃译本《西游记》，现代越南文全译本《西游记》八卷由河内普通出版社1961出版。

朝鲜最早在什么时候翻译《西游记》尚难确定，但在朝鲜早就有选译本则是不争的事实。现知的古代朝鲜语选译本有《西游记》和《唐太宗传》，这是抽出《西游记》原书的一小部分翻译而成的。现代朝鲜文全译本《西游记》三卷，译者李周洪，1966年出版。

此外，还有些《西游记》的选译本，如捷克文选译本《猴王》、罗马尼亚文选译本《西游记》、波兰文选译本《猴子造反》等等。

外文出版社还以多种开本形式陆续出版了《西游记》英文版（1977-1986年）、朝鲜文版（1984年）、西班牙文版

(2000年)。

本译本以《西游证道书》为底本，参校了“世德堂本”。这不只是因为《西游证道书》是二、三百年最流行的版本，主要还是考虑到较之明刊本在文学上更加成熟。

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INTRODUCTION

At the end of the Ming Dynasty, someone called *Three Kingdoms*, *Outlaws of the Marsh*, *Journey to the West* and *Jin Ping Mei* China's four outstanding novels. The term "the four outstanding novels" became current in the early years of the following Qing Dynasty. One of these classics, *Journey to the West*, appeared in the Jiajing reign period of the Ming Dynasty, during the 16th century. It is based on the story of a historical journey, which had long been handed down, made by a Buddhist monk of the Tang Dynasty to the lands to the west of China. In the course of transmission, and re-told from the perspective of mid-Ming society, the story became suffused with mystical elements, and the purpose of the monk's journey became a search for the Buddhist Western Paradise. *Journey to the West* has been immensely popular in China for over 400 years, on account of its fresh and convoluted plots, distinctive and life-like characters, profound and incisive ideological content, and light-hearted style.

The historical background to the novel is as follows: In the Zhenguan reign period of the Tang Dynasty, a Buddhist monk named Xuanzang (602-664) traveled alone through Central Asia to the land of Tianzhu (present-day India) to seek the original Buddhist scriptures. Journey there and back — covering thousands of miles — took 17 years, and Xuanzang traversed 138 states, writing a brilliant page not only in the history of Buddhist culture but also in the history of Sino-Indian cultural exchanges. All kinds of stories about Xuanzang's quest for the scriptures soon circulated among the people, and with the passage of time and the gradual geographical spread of these stories, they acquired a more and more mystical coloring.

As early as during the Tang Dynasty, Li Rong's *Fantastic Tales* con-



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tained an account of “Xuanzang and the Recondite Scriptures.” In it, the hazards of the journey are described; wild beasts appear and disappear; a mysterious old monk comes to Xuan Zhuang’s assistance in the nick of time, etc. In this story already we can see the beginning of a gradual evolution from a historical account to the form of a fantasy novel.

The character of Monkey first appears in the stories as one of Xuanzang’s escorts on his mission in the Song Dynasty, becoming an almost universal participant in the expedition during the following Southern Song Dynasty. In an extant printed storyteller’s prompt book of the Southern Song, titled *The Tale of How Sanzang of the Great Tang Dynasty Fetched the Scriptures*, Monkey appears among Xuanzang’s companions in episodes such as The Mountain of Flowers and Fruit, Slaying the White Tiger Spirit, Expelling the Dragon Kui, Overcoming the Deep Sand God and Stealing and Eating the Peach of Immortality. Although the characterization is somewhat coarse and unimaginative, Monkey is from then on a permanent fixture in the framework of the stories.

By the time of the Yuan Dynasty, the story had been refined by countless unknown artists of the common folk, and its content had been greatly enriched and its dramatic character enhanced. *The Story of Journey to the West*, which appeared at this time, seems to have been much different from the *Tale*, judging by the only fragment to have survived, known as Beheading the Dragon of the Jing River and contained in the *Yongle Canon* (see the character Meng under the Song rhyme in Volume 13,139). The fragment consists of about 1,200 characters, and corresponds to the first part of Chapter 9 of the Shidetang version of the *Journey to the West*.

Moreover, a Korean textbook of the Chinese language, *Paktongsa Onhae*, which dates from the latter part of the Yuan period, contains a section of the *Story of Journey to the West* — the episode when the travelers reach the Kingdom of Tarrycart — which is an abbreviated version of Chapter 46 in the Shidetang version. This book also has eight notes to the text, and describes the plot of the *Story of Journey to the West*. From this we can see that key episodes in the novel *Journey to the*



West, such as *Havoc in Heaven*, and those involving the Bear Spirit, the Lion Spirit, the Spider Spirit, the Yellow Wind Spirit, the Red Boy Spirit, the Fiery Mountains, Womanland, etc., were already incorporated in the *Story of Journey to the West*.

The story of Xuanzang's quest was early adapted for the stage. The Jin Dynasty's *yuanben* drama had a version called *Sanzang of Tang*, and the Yuan Dynasty's *zaju* drama included *Sanzang of Tang Seeks the Scriptures from the Western Paradise*, by Wu Changling. Both of these have been lost. *Journey to the West Zaju*, compiled by Yang Ne, who lived at the end of the Yuan Dynasty and the beginning of the Ming Dynasty, consists of six separate plays of a total of 24 acts. Starting with Xuanzang's birth, other episodes are *Havoc in Heaven*, *Monkey Joins the Companions*, *Friar Sand Joins the Companions*, *Pig Joins the Companions*, *Womanland and Borrowing the Fan for the Fiery Mountains*. The story of Xuanzang's quest for the scriptures thus shows an expanded scale and structure by the time of the Ming Dynasty.

There is still controversy over who the author of the Ming Dynasty novel *Journey to the West* was, and it has been erroneously attributed in the past. The earliest versions carry no author's name; the Shidetang version, the Yangmingzhai version and others simply carrying the attribution "Collated by the master of Huayang Dongtian," and the version with Li Zhuowu's *Critique* by bearing the inscription "Commentary by Li Zhuowu." Neither do the prefaces to these wood-block editions indicate who the author was. The author, in fact, is a mystery in all the early printed and published versions. In the Original Preface by Yu Ji of the Yuan Dynasty included in *A Taoist Interpretation of Journey to the West*, which appeared in the early Qing Dynasty with a commentary by Wang Xiangxu, the author is named as a Taoist priest of the early Yuan Dynasty, by the name of Qiu Changchun. During the Qianlong and Jiaqing reign periods of the Qing Dynasty, the famous scholar Ji Yun argued that the author of the novel was a person of the Ming Dynasty, not the Yuan Dynasty, because the official titles used in the novel were of the Ming Dynasty. Textual research done by Ruan Kuisheng in his *Leisurely Chats*



and Ding Yan in his *More Notes from the Stone Pavilion* identify the author as Wu Cheng'en of Huai'an, who lived in the Jiajing reign period of the Ming Dynasty. However, none of these various theories is universally accepted. As late as the 1920s, Lu Xun, in his *Short History of Chinese Fiction*, confirmed that Wu Cheng'en was the author, based on his appraisal of the opinions of Qing Dynasty scholars. Although informed opinion is still divided, nobody has been able to dislodge Wu Cheng'en from his position as the generally accepted author of *Journey to the West*.

Wu Cheng'en (c.1500-c.1582) bore the style Ruzhong and the pen name Sheyang Hermit. His ancestral home was Lianshui in Jiangsu Province, and the family later moved to Shanyang in Huai'an (present-day Huai'an, Jiangsu Province). His great-grandfather, Wu Ming, had served as education commissioner for Yuyao County, Zhejiang Province, and his grandfather, Wu Zhen, had served as an education official in Renhe County, also in Zhejiang. His father, Wu Rui, had in his childhood shown an aptitude for study, and had received a good primary education, but due to the family's straitened circumstances he had had to abandon his studies and go into trade to earn a living, taking over a silk shop from his wife's side of the family. Despite being a tradesman, Wu Rui kept aloof from the company of his fellow merchants, instead devoting himself to literary pursuits and discussions of current affairs. On account of this, he was dubbed the "silly old fellow" by the townspeople. Influenced by this family background, his son Wu Cheng'en also showed an enthusiasm for books at a very early age, and had ambitions to pass the imperial civil service examination. While he was still young, he became very widely read, was praised by the local inspector of education and earned a reputation for learning. However, he failed to pass the examination even after several attempts, and it was only in middle age that he entered the Imperial College with recommendations. He failed the imperial examinations for another several years, and finally in the 43rd year of the Jiaqing reign period (1564) he was invited to the capital to be selected for official positions by a senior official named Li Chunfang, who was from the same



hometown. One or two years later, he managed to obtain an official post in Changxing County, Zhejiang, as assistant to the county magistrate. It turned out to be a menial position. Wu Cheng'en did not get along well with his superior, and before long resigned the post and returned home. Later, he was named to a post as a secretary at Prince Jing's Mansion, but it is uncertain whether he actually took up the post or not. He spent his remaining years in his hometown, passing his time in literary composition.

According to *Records of Huai'an* compiled during the Tianqi reign period of the Ming Dynasty, Wu Cheng'en was "lively and clever, erudite and an accomplished writer." He was on intimate terms with contemporary leading scholars, such as Li Chunfang, Wen Zhengming, Xu Zhongxing, Gui Youguang and Chen Wenyu. During his lifetime, his output of poetry and prose was considerable, but because he was too poor to get them printed, and he left no descendents, they have mostly been lost. A younger family member, however, named Sun Qiudu, collected as many manuscripts as he could from relatives and friends, and compiled them into the *Remaining Manuscripts of Mr Sheyang*, in four volumes. Wu Cheng'en lived in the middle part of the Ming Dynasty, at a time when the prose of the Qin and Han dynasties and the poetry of the heyday of the Tang Dynasty were the fashionable models for literary men. But Wu's literary works were not modeled on any of the ancient styles, but came straight from the heart and bore the unmistakable stamp of his own individuality. Famous collections of Ming poetry published in the Qing Dynasty, such as Zhu Yizun's *A Digest of Ming Poetry* and Chen Tian's *A Record of Ming Poetry*, all include some of his poetic works. But Wu Cheng'en's main literary achievements were in the field of the novel. In his childhood, he had a fondness for anecdotes and stories. In the preface to his *Yuding Annals*, he writes, "When I was at school, I would secretly buy storybooks and so-called unofficial histories, and read them in secret, for fear my father might scold me and confiscate them. In this way, I became ever more curious about such lore." He was especially intrigued by the fantastic tales in such works as *Accounts of Mysteries and Mon-*



sters by Niu Sengru of the Tang Dynasty and the *Youyang Miscellany* by Duan Chengshi. His *Yuding Annals* is a collection of a dozen or so fantastic stories. He wrote about: "My book does not just deal with the supernatural; it deals with the foibles of men too. And so it can be regarded as a collection of cautionary fables." Wu Cheng'en suffered personally from the political corruption and ever-increasing social despair of the Jiajing reign period. He was well acquainted with the ways of the world and human nature. And he had a stubborn streak to his character. In his poem dedicated to Shaxing, he writes, "In my whole life, I never wanted any man's pity. Come laughter or dirges, I faced all with a defiant spirit." Although he did not have any influence in the sphere of politics, Wu Cheng'en wielded his pen in a progressive critique of society. In another of his poems he writes of a recluse who is sharpening an executioner's scimitar in his heart, grieved that he is unable to wield it to do away with injustice. It can be said that Wu Cheng'en treats his fantasy novel *Journey to the West* as a vehicle for the expression of his experience of life and his attitude to society.

From the point of view of the plot, the 100-chapter Shidetang version of *Journey to the West* can be divided into two parts. The first part — from Chapter 1 to Chapter 12 — includes the episodes in which Monkey, Friar Sand, Pig and the White Dragon Horse are converted to Buddhism, the beheading of the Dragon King of the Jing River and Tang Emperor Taizong's descent into the underworld. The first seven chapters describe the birth of Monkey, how he seeks a master, and how he causes uproar in the Dragon Palace, the underworld and Heaven. The second part — from Chapter 13 to Chapter 100 — relates how the monk Xuanzang travels to the west to fetch the Buddhist scriptures and attains his goal after many trials and tribulations.

As regards the main ideological content of *Journey to the West*, many theories emerged during the Ming and Qing dynasties. According to Xie Zhaozhi's *Reading Journey to the West*, there is a deep meaning in the novel which can be summed up in a few words, viz., "Seek your abandoned heart." This is in accord with the basic theory of Wang Yangming

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about the nature of the heart; roughly, the abandoned heart is one which has been lost to the delusions of outside things, and what one must do is try to return it to the realm of self-consciousness and knowledge of what is good. Monkey is the spirit of the heart. When he creates havoc in Heaven, that is the heart running rampant and the loss of knowledge of what is good. Monkey's becoming a Buddhist and the Incantation of the Golden Hoop, which is used to control him, signify the taming of the wayward heart. In their *A Taoist Interpretation of Journey to the West*, the early Qing Dynasty critics Wang Xiangxu and Huang Zhouxing see the main theme of the novel as an elucidation of the Taoist theories of Yin and Yang and the Five Elements. Monkey's causing havoc in Heaven, according to this point of view, is explained by saying that the Mountain of Fruit and Flowers is the source of Yin and Yang and the Five Elements: "Fruit and flowers refer to wood; the Water Curtain refers to water; the Iron-Plated Bridge refers to metal; the rocky hill refers to earth; and Monkey, representing the heart, resides in fire. So all the Five Elements are represented in what could be called "an ideal cosmic setup. That is to say that it is the true meaning of Taoism." And so, it follows that Monkey's playing havoc in Heaven was brought about by the withering of the Five Elements, and there were no societal factors involved. Sun Wukong as the Mind Ape, belongs to the element fire. The Jade Emperor makes him Protector of the Horses is to use fire to aid fire. In the Garden of the Peaches of Immortality, because wood produces fire, the fire is enhanced. The Eight Trigrams Furnace cannot melt Monkey, because it uses fire to attack him, and "two fire elements make each other stronger." It is only after the Mountain of the Five Elements remedies deficiencies in the Five Elements that the Mind Ape is reined in. Wang and Huang ignore the structure of the novel, and concentrate upon the images as generalized symbols, the messages of which constitute the novel's true meaning. For instance, they argue that Xuanzang and his three disciples plus the White Dragon Horse make the number of the companions five, corresponding to the Five Elements: Monkey belongs to fire; Pig to wood; Friar Sand to metal; Xuanzang to earth; and the Dragon



Horse to water. These manifestations of the Five Elements mutually promote and restrain each other. It must be remembered that in the period in which Wu Cheng'en lived Taoist concepts were very much in fashion, and so many of the descriptions and concepts in *Journey to the West* could not help but be influenced by the theories of Yin and Yang and the Five Elements. Nonetheless, *Journey to the West* is a novel, and a novel endeavors to express thoughts and emotions through the medium of the characters and the plot. If we ignore the linkages of the imagery of the characters and the plot, and regard them simply as a series of symbols or riddles, then we depart from the special methods by which literature interprets the world. The influence of *A Taoist Interpretation of Journey to the West* was immense. Following in its footsteps came *A True Interpretation of Journey to the West*, *New Explanation of Journey to the West* and *Straightforward Guide to Journey to the West*. But the fact is that there was only a small number of scholars who had the special insight to treat the obscure elements in it from the angle of the construction of the novel, grasping the fact that most readers read it as a novel.

The Havoc in Heaven episode is the most popular in the whole novel. Beating within Monkey is a heart of childlike innocence, unsullied by contact with the vulgar world. He is born from a stone, signifying that he springs from nature, and has no connection with society, and thus has no attachments or fears. When the Jade Emperor confers on him the title of Protector of Horses, he is delighted. He has no concept of titles or ranks, or of emoluments, and when he realizes what the Jade Emperor wishes him to do, he firmly rejects the post, and flees. Setting a monkey to guard the Peach Orchard is like setting a cat to guard a fish, and Monkey performs this hilarious duty with a charming naivety. In the episode Stealing the Wine of the Immortals, not having been invited to the peach banquet, Monkey disguises himself as the Barefoot Immortal, sneaks in and gets to the wine first; it is a child's way of getting his own back. Drunk, he stumbles into Lord Lao Zi's elixir refinery, where he gobbles up all the pills meant for the Jade Emperor as if he were eating fried beans. Disaster mounts upon disaster, until the damage is irreparable, and a resort to



arms results between Monkey and the denizens of Heaven. The author's inspiration for the siege of the Mountain of Flowers and Fruit by thousands of Heavenly soldiers must have come from the numerous peasant wars which have occurred in Chinese history, as well as contemporary conditions. What Wu Cheng'en is trying to express through Monkey's childlike "havoc" is the nature and form of resistance, ridicule the traditional reverence for sacred and exalted authority, and scoff at the traditional order sanctioned by feudal ethics and the commonly held attitudes spawned by this order. In Monkey's eyes, the Jade Emperor is a coward who cannot be roused to anger, Lord Lao Zi is a miserly sycophant, and the strutting officials in Heaven, both civil and military, who cringe before their superiors and bully their inferiors, are useless blockheads. The strict hierarchy of ranks and the stifling protocol in the Heavenly Palace Monkey treats as ludicrous. The humorous and knowing twinkle in Monkey's eyes is able to penetrate to the core of a tradition which has congealed over thousands of years. His power of insight comes from his straightforward and natural boyish heart, and his grasp of the reasons for things. There may be a number of political and religious aspects to the Havoc in Heaven episode, but its main theme is mockery and scorn directed at the authorities and order of the society of Wu Cheng'en's time, and to reveal man's naturally pure and childlike heart. And because this story conveys boyish delight, and transcends political, religious, national and territorial boundaries, it brings joy to the whole world.

In *Journey to the West* a total of 87 chapters are dedicated to the story of the Tang priest Xuanzang's quest for the Buddhist scriptures. In the course of their journey, they brave a series of dangers and vanquish devils and monsters. The road to the Western Paradise is fraught with danger, whether in mountains and forests or in villages and towns. Demons of all descriptions try to bar their way, even to the extent of endeavoring to kill and eat Xuanzang. Some of these ghostly opponents appear openly hostile, while others are cunningly disguised; some wield power over kingdoms or feign to be officials carrying out their lawful duties. Monkey plays a central role in every battle with the monsters, not only



contending with them face to face, but also helping his companions overcome the obstacles and restraints that originate within themselves. After overcoming all kinds of evil and devious enemies, with Monkey as the backbone of the company, the travelers finally reach the Western Paradise and accomplish their sacred mission of taking back the scriptures. In this so-called “story of 81 difficulties,” although it is filled with myth and fantasy, the staunch spirit and character of the four companions to battle all enemies and overcome all hurdles in order to attain their goal is manifested very clearly, and as such it is a vivid portrayal of the spirit and character of the Chinese nation.

Of the demons which bar the companions' way, some are embodiments of natural forces — the Fiery Mountains are a classic example — but most are representations of social evils. This is exactly like what the Rook's Nest Hermit warns Xuanzang: “The capital cities will be full of spirits, / And demon kings will live in the mountains. / Tigers will sit in the music rooms; / Wolves will be in charge of documents. / Lions and elephants will all be kings, / With tigers and leopards for ministers.” These are all images of contemporary dark and corrupt social forces. For instance, the King of Tarrycart has three favorites whom he calls his “elders.” These three enter and leave the court without acknowledging the king. Their depredations and affliction of the people bring a pestilential atmosphere to the kingdom. This situation is very close to that prevailing in the Jiajing reign period of the Ming Dynasty, when the emperor was held in thrall by the Taoist priests Shao Yuanjie and Tao Zhongwen. In addition, the episodes in which the King of Bhiksuland puts his faith in a secret recipe for longevity brought from overseas and given him by a Taoist and requiring as ingredients the hearts and livers of 1,111 infants, and in which the King of Miefu wishes to slay 1,000 monks are reflections of the deluded and barbarous political reality of the Jiajing reign period, when the emperor lent his ear to Taoist sycophants and persecuted the Buddhists. Many of the monsters in the novel are connected with high officials in Heaven, for instance, the Yellow-Robed Monster who abducts the princess of Elephanta is the Strider, the Wooden Wolf



from Heaven. Also, the two demons, King Gold Horn and King Silver Horn of Lotus Flower Cave on Flat-Top Mountain, who wish to eat Xuanzang, are the boys who watch Lord Lao Zi's furnace. The monster which seizes control of the kingdom of Wuji is the Blue-haired Lion, upon which Bodhisattva Manjusri rides. As the ghost of the King of Wuji laments to Xuanzang: "His magic powers are so extensive and he is so well in with all the relevant officials. He's always drinking with the city god, and he's connected with all the dragon kings. The Heaven-equaling God of Mount Tai is a friend of his, and all the Ten Kings of the Underworld are his sworn brothers. We have nowhere to turn if we want to bring a case against him." All these demons have their behind-the-scenes supporters, so when they are brought to book for their misdeeds they escape the punishment they deserve. Their high-placed patrons, such as the Supreme Lord Lao Zi, Guanyin, Dragon King of the Western Sea, Tathagata, Bodhisattva Manjusri and other Heavenly kings, connive at their enormities and cover up for them when they are found out, letting them escape scot-free. Monkey is incensed, and rails against these scoff-laws. But it is a futile grumble; he knows that there is nothing he can do about the situation. This is an allegorical picture of the social and political scene in the middle of the Ming Dynasty.

The author of *Journey to the West* also has a cynical attitude toward religion. Examples of this are the Taoist priests who carry off women and gouge out children's hearts and livers to make medicine. Tathagata Buddha too is derided as a "nephew of evil spirits," as even in his Pure Land extortion and bribery are rife. The author's caustic wit is especially directed at Xuanzang, who is depicted as being obstinate and pompous when faced with difficulties, thus revealing some of the ways in which Buddhist teachings are divorced from reality. To express his attitude toward religion, the author uses humor — in the same way as he does in *Havoc in Heaven* to express his attitude toward feudalism — to strip off the holy trappings and pretensions, and bring religion back to earth. Of course, the author does not reject religion altogether; he merely pokes fun at Xuanzang's dogmatic defense of the sacred tenets and the mal-



practices prevalent in contemporary Buddhist circles.

With supernatural beings as its protagonists, *Journey to the West* creates a world full of fantasy and illusion. But this fantasy world reflects various kinds of contradictions in the society of Wu Cheng'en's time. The characters of the demons are generalizations and sublimations of the characters of ordinary mortals. Fantasy and reality reach a high level of synthesis in *Journey to the West*. It is remarkable that most of the supernatural characters are portrayed as animals. The author is good at combining the natures of humans, gods and animals: Monkey is given the nimble, quick-witted and lively character of a monkey, and Pig (although he claims to be an incarnation of Marshal Tianpeng) is given the bumbling, greedy, selfish and simple-minded character of a pig. Their supernatural natures have their distinctions too: Monkey undergoes 72 transformations, but no matter what he changes himself into, he can't get rid of his tail. Likewise, Pig can also change his shape, but he can never get rid of his gross, porcine nature. For instance, when he changes himself into a woman, he becomes a fat, repulsive one. Readers find Monkey and Pig endearing because they have essentially human natures, yet they have broken through the barrier which separates the human from the supernatural world. In fact, they are the most popular magical characters in Chinese literature.

Humor is a major characteristic of the style of *Journey to the West*. Monkey is the supreme comic figure in all the classical Chinese novels. His humor springs from his optimistic self-confidence and his sharp ability to perceive people's true natures, as well as his tolerance of others' weaknesses and his hatred of evil. The humor in the novel is also manifested in certain plots and subplots of the nature of comedies. Pig's clumsy actions and speech are invariably hilarious, but the laughter he elicits is tolerant but sad at the same time. This is because the weaknesses in Pig's character are not unique or accidental; they are common traits of the Chinese character. The author's humor is built up on a base of a profound knowledge of human society and a high degree of psychological penetration.



The earliest extant copy of *Journey to the West* is a woodblock version published by the Shidetang in the 20th year of the Wanli reign period (1592) of the Ming Dynasty. Its full title is *The Newly Printed Big Character Official Journey to the West*. It is in 20 volumes and 100 chapters. The 20 volumes carry the 20 characters of Shao Yong's Ode to a Clear Night, which translate as follows: "The moon reaches the heart of Heaven/ The wind ruffles the surface of the water/ All around is limpid fragrance/ I ascertain what few men know." These characters identify the different volumes. There is also the inscription "Proofread by the Master of Huayang Dongtian. Printed in woodblock form by the Shidetang of Jinling." The book is introduced by a preface by Chen Yuanzhi.

Another edition of the novel with a commentary, *Mr Li Zhuowu's Evaluated Journey to the West*, is in one volume of 100 chapters. The title page bears the signature "Transient Guest of the Curtained Pavilion" and the printer's inscriptions "White Visitor" and "Lingzhao." Next there is a table of contents and 200 illustrations, which cover 100 pages. In the main body of the text, there are notes and commentary at the tops of pages and in the body of the text, but most of them come at the end. The "Transient Guest of the Curtained Pavilion" was a noted scholar of the late Ming and early Qing periods, by the name of Yuan Yuling, whose style was Lingzhao. Besides "Transient Guest of the Curtained Pavilion," Yuan's other literary names were "White Visitor" and "Divine Annalist of the Curtained Pavilion." He was born in the 20th year of the Wanli reign period of the Ming Dynasty (1592) and died in the 13th year of the Kangxi reign period of the Qing Dynasty (1674). From this evidence, we can deduce that the book was probably printed at the end of the Wanli reign period or in the Tianqi or Chongzhen reign periods. However, Li Zhuowu seems to have been an assumed name, and so we do not know who the author really was. The arrangement and typesetting of this version of the novel differ little from those of the Shidetang version, and the changes are understandable. The discrepancies come in Chapter 99, which sums up Xuanzang's 81 hurdles, and in the continuity between chapters 17 and 18.



As soon as the Shidetang version appeared in print, other publishing houses rushed to follow suit. Besides complete printings, there were many abbreviated versions of the novel based on the Shidetang text. Following are details of four such versions printed in the Ming Dynasty:

First, *The Journey to the West of Sanzang of Tang*, in 20 volumes and 100 chapters. "Proofread by the Master of Dongtian of Huayang" and frontispiced "Record of the Tang Monk's Journey to the West." Few notes in the body of the text. Discrepancy in continuity between chapters 17 and 18. Preserves the format of the Shidetang version, but is less than one third the latter's length.

Second, *The Complete Illustrated Record of the Tang Monk's Journey to the West to Fetch the Scriptures*, in 20 volumes and 100 chapters. Inscribed "Proofread by the Master of Dongtian of Huayang. Blocks cut by Yang Minzhai of Baitang." Chapters 17 and 18 follow the Shidetang version. This version omits much of the verse in the original, as well as explanatory material concerning some of the plots and sub-plots, but it is still more comprehensive than *The Journey to the West of Sanzang of Tang*.

Third, *Newly Printed Complete Account of the Birth of Sanzang*, in four volumes. It is inscribed "Compiled by Yang Zhihe of Qiyun, proofread by Zhao Yuzhen of Tianshui, and printed by Zhu Cangling of Zhitan." The text is placed underneath the illustrations. This version was adapted to one printed in the tenth year of the Daoguang reign period (1830) of the Qing Dynasty. The title was changed to *Illustrated Complete Record of the Journey to the West*, popularly known as the "Yang version" after its compiler. Having only 70,000 characters, it is the most abbreviated version of the novel.

Fourth, *The Story of Sanzang of Tang's Overcoming Dangers on His Journey to the West*, in ten volumes and 67 episodes. Inside the front cover is the inscriptions "The Story of the Birth of the Tang Monk and His Journey to the West, and Printed by Liu Liantai." This edition has three outstanding features: The first is that it includes the episode of the birth of Xuanzang, which the Shidetang edition does not, and which



accounts for one tenth of the book's total 130,000 characters. The second is that the plot starts out vigorously, but then weakens. The first six volumes correspond to the Shidetang edition's first 13 chapters, while the last four volumes telescopes the section covered by the last 87 chapters of the Shidetang edition, putting the two versions completely out of proportion. The third is that, apart from the episode of the birth of Xuanzang, the first six volumes are a condensation of the first 13 chapters of the Shidetang version, while the last four volumes follow the Yang version of *Journey to the West*.

In the early Qing Dynasty there appeared a new woodblock printed version, titled, *A Newly Engraved Illustrated Taoist Interpretation of the Journey to the West*, in 100 chapters. It is inscribed "Commentary by the Taoist of Broken Dreams Wang Zhanyi of Xiling and Proofread by Huang Xiaocang of Zhongshan." This Wang Zhanyi was Wang Xiangxu, and Huang Xiaocang was Huang Zhouxing, both famous scholars of the end of the Ming Dynasty and beginning of the Qing Dynasty. This version of the novel bears a preface by Yu Ji of the Yuan Dynasty, in which it is claimed that *Journey to the West* was written by a Taoist named Qiu Changchun. This edition also has three major points of interest: First, it has the story of Xuanzang's birth sandwiched between what correspond to chapters 8 and 9 in the Shidetang edition. Chapters 9 to 12 in the Shidetang edition are condensed into three chapters in the new version, thus keeping the total number of chapters at 100. Second, apart from Chapter 9, some adjustments and polishing have been done, and the language made more refined, compared to the Shidetang version. The plot, too, has been tightened up. The result is that the novel loses some of its earthy flavor. Third, the notes and commentary stress that the ideological core of the work is to illustrate Taoist concepts. The new version had an enormous impact: All the popular editions of the novel which appeared thereafter during the Qing Dynasty, such as those edited by Chen Shibin, Liu Yiming, Zhang Hanzhang and Han Jingzi followed the text of this edition, and the Shidetang version became relatively obscure.

The story of Xuanzang's search for the scripture spread outside China



long before it appeared in book form. The novel *Journey to the West* signified the final form of the story, and was welcomed by readers abroad. The first translation of the novel was into Japanese, and was done by the famous novelist Kunimoto Kawahito. He started the work in 1758 and completed it in 1831. Its title was *The Popular Journey to the West*, and it was in 31 volumes in a five-part set. The same man participated in the translation of the four volumes of the *Illustrated Journey to the West*, published in 1837. These two translations went through many reprintings, and had a widespread impact in Japan. In the 20th century, a dozen full-length translations of the novel appeared in Japan, some of the most famous being the versions translated by Uno Koji, published in 1936, by Yudate Yoshio published in 1939, by Iwamura Shinobu published in 1948, by Ito Takamaro published in 1955, and by Onu Shinobu published in 1977. The first translation into English appeared as *A Mission to Heaven*. The translator was Timothy Richard, and it was published in 1913 by the Shanghai Christian Literature Society. Following this, a number of abridged versions were published in various English-speaking countries, the one having the biggest impact being *Monkey* by Arthur Waley, which was published in New York by Allen and Unwin in 1942. The first full-length translation into English was *The Journey to the West*, in four volumes (1977). The translator was Anthony C. Yu, and the publisher was the University of Chicago Press. The latest full-length translation in English was done by W.J.F. Jenner and published by Foreign Languages Press in 1977-1986.

There are two abridged editions in French, both published in Paris in 1924 and 1957, respectively.

An abridged version in German was published in 1946. It was translated from the English of Arthur Waley. Another was published in 1962 by Rudolstadt Graphen Publishing Company.

A complete translation by A Povatsev into Russian in four volumes was published by the Moscow National Literature Publishing House in 1959.

There had a been a translation into archaic Vietnamese in existence

many years ago, but the first full-length translation into modern Vietnamese was published in eight volumes in Hanoi in 1961.

It is uncertain when the first translation into Korean was done, but there is no doubt that translations into archaic Korean of selected parts circulated at a comparatively early date. Two of which we have knowledge are *Journey to the West* and *The Story of Emperor Taizong of Tang*, which consist of extracts from the original *Journey to the West*. The first complete translation into modern Korean, by Li Zhou Hong, appeared in three volumes in 1966.

Apart from these, there was a Czech-language version with the title *Monkey King*, a Romanian version, a Polish version, and others.

Previously, the Foreign Languages Press has published *Journey to the West* in different formats and languages, the English edition first, the Korean edition in 1984 and the Spanish edition in 2000.

This present translation is based on the text of *A Taoist Interpretation of Journey to the West*, with reference to the Shidetang edition. This is not just because the former has been the most popular edition for 200 or 300 years, but chiefly because it is considered to be a more mature literary work than any of the Ming Dynasty editions.

Prof. Shi Changyu
Institute of Literature
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August 1999, Beijing





Teh Lord Buddha

知不足齋
PDFG



唐僧



Sanzang, the Tang Priest

大中华文库
人物绣像
PDG



Monkey (Sun Wukong)

鄭
子
知
書
館
PDG



Pig (Zhu Bajie)

数字水印
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Friar Sand (Sha Wujing)

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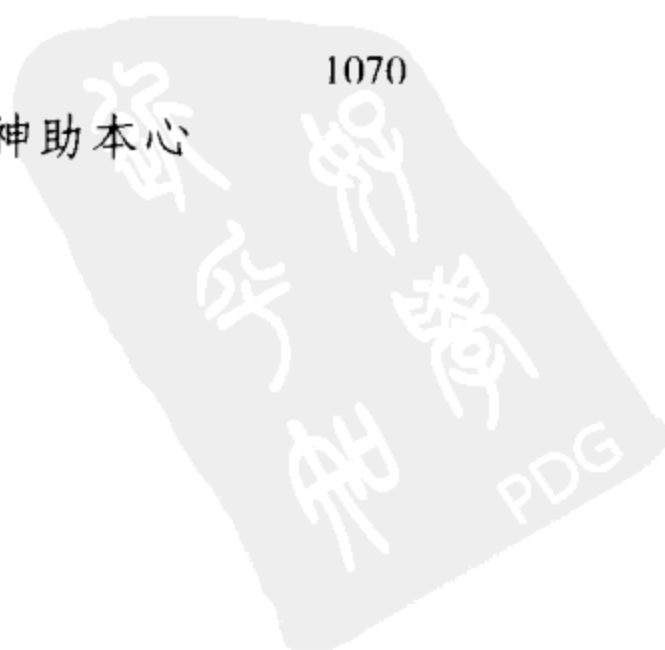
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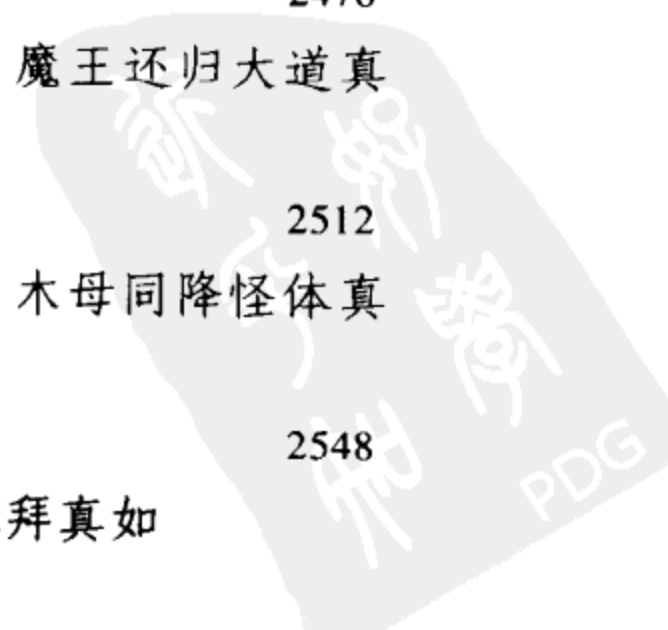


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第五十一回

心猿空用千般计 水火无功难炼魔

话说齐天大圣，空着手败了阵，来坐于金峴山后，扑梭梭两眼滴泪，叫道：“师父啊！指望和你——

佛恩有德有和融，同幼同生意莫穷。

同住同修同解脱，同慈同念显灵功。

同缘同相心真契，同见同知道转通。

岂料如今无主杖，空拳赤脚怎兴隆！”

大圣凄惨多时，心中暗想道：“那妖精认得我。我记得他在阵上夸奖道：‘真个是闹天宫之类！’这等啊，决不是凡间怪物，定然是天上凶星。想因思凡下界。又不知是那里降下来魔头，且须上界去查勘查勘。”

行者这才是以心问心，自张自主，急翻身，纵起祥云，直至南天门外。忽抬头见广目天王，当面迎着长揖道：“大圣何往？”行者道：“有事要见玉帝。你在此何干？”广目道：“今日轮该巡视南天门。”说未了，又见那马、赵、温、关四大元帅作礼道：“大圣，失迎。请待茶。”行者道：“有事哩。”



Chapter 51

In Vain Does the Mind-Ape Use a Thousand Tricks Fire and Water Fail to Harm the Demon

The story tells how the Great Sage Equalling Heaven went empty-handed and beaten to sit down behind Mount Jindou, tears streaming from both eyes. "Master," he called out, "I had hoped

As Lord Buddha graciously brought us together
To go on to live with you, Master, for ever,
With you to train and to learn to be free.
Of the favours received ever mindful I'd be.
Our hearts were both joined and our fates were entwined;
As we studied the Way we shared the same mind.
I never expected to be at my wits' end
Unable to win with no stick in my hand."

Just when he was in the depths of misery Monkey thought, "That fiend know who I was. I remember him saying something about the sort of skill that made havoc in Heaven when he was praising me during the fight. That means he can't be a common mortal monster: he must be an evil star from Heaven come down to earth for love of worldly things. I don't know where he come down from, so I'd better go up to Heaven to make some inquiries."

Only then did Monkey start using his mind and taking the initiative again. At once he somersaulted up on an auspicious cloud, going straight to the Southern Gate of Heaven, where he looked up to see the Broad-visioned Heavenly King Virupaksa bowing to him in greeting and saying, "Where are you going, Great Sage?" "There's something I must see the Jade Emperor about," said Monkey. "What are you doing here?" "It is my turn today to supervise the Southern Gate of Heaven," Virupaksa replied, and before he could finish the four marshals Ma, Zhao, Wen and Guan bowed and said, "Great Sage, we failed to greet you. Will you have



遂辞了广目并四元帅，径入南天门里。直至凌霄殿外，果又见张道陵、葛仙翁、许旌阳、丘弘济四天师并南斗六司、北斗七元都在殿前迎着行者，一齐起手道：“大圣如何到此？”又问：“保唐僧之功完否？”行者道：“早哩！早哩！路遥魔广，才有一半之功。见如今阻住在金峯山金峯洞。有一个兕怪，把唐师父拿于洞里，是老孙寻上门与他交战一场，那厮的神通广大，把老孙的金箍棒抢去了，因此难缚魔王。疑是上界那个凶星思凡下界，又不知是那里降来的魔头，老孙因此来寻玉帝，问他个钳束不严。”许旌阳笑道：“这猴头还是如此放刁！”行者道：“不是放刁，我老孙一生是这口儿紧些，才寻的着头儿。”张道陵道：“不消多说，只与他传报便了。”行者道：“多谢！多谢！”

当时四天师传奏凌霄，引见玉陛。行者朝上唱个大喏道：“老官儿，累你！累你！我老孙保护唐僧往西天取经，一路凶多吉少，也不消说。于今来在金峯山金峯洞，有一兕怪，把唐僧拿在洞里，不知是要蒸，要煮，要晒。是老孙寻上他门，与他交战，那怪却就有些认得老孙，卓是神通广大，把老孙的金箍棒抢去，因此难缚妖魔。疑是上天凶星，思凡下界，为此老孙特来启奏。伏乞天尊垂慈洞鉴，降旨查勘凶星，发兵收剿妖魔，老孙不胜战栗屏营之至！”却又打个深



some tea?" "I'm busy," Monkey replied, and taking his leave of Virupaksa and the four marshals he went in through the gate and headed straight for the Hall of Miraculous Mist, where the four Heavenly Teachers Zhang Daoling, Ge Xianweng, Xu Jingyang and Qiu Hongji, the Six Officers of the Southern Dipper and the Seven Originals of the Northern Dipper all raised their hands in greeting to him in front of the palace hall. "For what purpose are you here, Great Sage?" they asked, adding. "Have you yet finished escorting the Tang Priest?" "It's too early to be talking like that yet," Monkey replied. "It is a very long journey with many a demon along the way and we've only completed half of it. At present we are in trouble at the Jindou Gave in Mount Jindou, where a rhinoceros spirit has grabbed my master and taken him into the cave. When I went there and fought him he had such tremendous magic powers that he seized my gold-banded cudgel. It's impossible for me to capture him. That's why I've come to accuse the Jade Emperor of lax supervision." "You're as wild and wicked as ever, you ape," said Xu Jingyang with a smile. "No I'm not," Monkey replied. "I've spoken bluntly all my life as it's the only way to get anywhere." "That's enough of this talking." said Heavenly Teacher Zhang Daoling. "We will report your arrival." "Thank you very much," Monkey replied.

The four Heavenly Teachers reported all this to the Hall of Miraculous Mist and then took Monkey to the jade steps to the throne. Monkey made a loud "re-e-er" of respect then said, "Well, old man, I'm here to bother you. I won't bore you with all the dangers of escorting the Tang Priest to fetch the scriptures from the Western Heaven, but we've now reached the Jindou Cave on Mount Jindou where a rhinoceros demon has captured the Tang Priest and taken him to his cave. I don't know whether the demon's planning to steam, boil or dry him. When I went to the cave and fought him he knew who I was, and he really does have miraculous powers. He's taken my gold-banded cudgel, so I can't capture him. I think he must be an evil star from Heaven gone down to earth for the love of worldly things, which is why I've come here to submit a request. I beg Your Celestial Majesty in your mercy and perception to order an inspection of the evil stars and to send troops to capture the demon. I'm shaking with fear of Your Majesty." He then made a deep

躬道：“以闻。”旁有葛仙翁笑道：“猴子是何前倨后恭？”行者道：“不敢！不敢！不是甚前倨后恭，老孙于今是没棒弄了。”

彼时玉皇天尊闻奏，即忙降旨可韩司知道：“既如悟空所奏，可随查诸天星斗，各宿神王，有无思凡下界，随即复奏施行，以闻。”可韩丈人真君领旨，当时即同大圣去查。先查了四天门门上神王官吏；次查了三微垣垣中大小群真；又查了雷霆官将陶、张、辛、邓、苟、毕、庞、刘；最后才查三十三天，天天自在；又查二十八宿：东七宿，角、亢、氏、房、参、尾、箕；西七宿，斗、牛、女、虚、危、室、壁；南七宿，北七宿，宿宿安宁；又查了太阳、太阴、水、火、木、金、土七政；罗喉、计都、炁、孛四余。满天星斗，并无思凡下界。行者道：“既是如此，我老孙也不消上那凌霄宝殿。——打搅玉皇大帝，深为不便。——你自回旨去罢。我只在此等你回话便了。”那可韩丈人真君依命。孙行者等候良久，作诗纪兴曰：

风清云雾乐升平，神静星明显瑞祯。

河汉安宁天地泰，五方八极偃戈旌。

那可韩司丈人真君，历历查勘，回奏玉帝道：“满天星宿不少，各方神将皆存，并无思凡下界者。”玉帝闻奏：“着孙





bow and added, "I beg to submit this report." Ge Xianweng, who was standing at the side of the hall, smiled as he said, "Why is it that you were recalcitrant before but are respectful now?" "It's not that," said Monkey, "not that at all. I haven't become respectful. It's just that I don't have my cudgel today."

Having heard Monkey's memorial the Jade Emperor sent an order straight to the star officer Kehan: "Please inspect all the stars in all the heavens and find out if any of the divine kings of any of the constellations have gone down to earth out of love for worldly things. Report back afterwards." Having been given this command the True Lord Kehan went off with the Great Sage to make his inspection. First they went to see the divine kings and the officials at the four gates of Heaven. Then they inspected all the True Ones within the Three Little Enclosures; the Thunder Officers Tao, Zhang, Xin, Deng, Gou, Bi, Pang and Liu; and the Thirty-three Heavens, every one of which was in place. Next they checked the twenty-eight zodiacal constellations: Horn, Gullet, Base, Chamber, Orion, Tail, and Winnower in the east; Dipper, Ox, Woman, Barrens, Roof, House and Wall to the west; and the constellations of the north and south as well; but every constellation was peacefully in its place. They inspected the Seven Powers of Sun, Moon, Water, Fire, Wood, Metal, and Earth; and the Four Others—Rahu, Ketu, the Gases and the Comets. None of the stars in the sky had gone down to earth for love of worldly things. "In that case," said Monkey, "my journey to the Hall of Miraculous Mist was for nothing. I've disturbed His Jade Majesty—it was most inconvenient of me. You had better go and report back. I'll be waiting here for your reply." The True Lord Kehan did as he had been told, and Monkey began a long wait. He made up a poem to record his feelings that went,

Pure winds, a cloudless sky, and blissful peace;
Calm gods, bright shining stars, and blessings clear.
Still is the Milky Way; Heaven's troubles cease;
Throughout the world no sounds of war we hear.

The True Lord Kehan reported back to the Jade Emperor on his thorough inspection: "No star or constellation in the sky is missing. All the regional gods and officers are present, and nobody has gone down to earth

悟空挑选几员天将，下界擒魔去也。”

四大天师奉旨意，即出凌霄宝殿，对行者道：“大圣啊，玉帝宽恩，言天宫无神思凡，着你挑选几员天将，擒魔去哩。”行者低头暗想道：“天上将不如老孙者多，胜似老孙者少。想我闹天宫时，玉帝遣十万天兵，布天罗地网，更不曾有一将敢与我比手。向后来，调了小圣二郎，方是我的对手。如今那怪物手段又强似老孙，却怎么得能够取胜？”许旌阳道：“此一时，彼一时，大不同也。常言道，‘一物降一物’哩。你好违了旨意？但凭高见，选用天将，勿得迟疑误事。”行者道：“既然如此，深感上恩。果是不好违旨。一则老孙又不可空走这遭，烦旌阳转奏玉帝，只教托塔李天王与哪吒太子。他还有几件降妖兵器，且下界与那怪见一仗，以看如何。果若能擒得他，是老孙之幸；若不能，那时再作区处。”

真个那天师启奏了玉帝，玉帝即令李天王父子，率领众部天兵，与行者助力。那天王即奉旨来会行者。行者又对天师道：“蒙玉帝遣差大王，谢谢不尽。还有一事，再烦转达：但得两个雷公使用，等天王战斗之时，教雷公在云端里下个雷掇，照顶门上锭死那妖魔，深为良计也。”天师笑道：“好！好！好！”天师又奏玉帝，传旨教九天府下点邓化、张蕃



for love of worldly things." Having heard this report the Jade Emperor ordered that Sun Wukong was to select some heavenly generals to take down to earth to catch the demon.

When the four Heavenly Teachers had been given this order they left the Hall of Miraculous Mist and said to Monkey, "Great Sage, the Jade Emperor in his generosity orders you to select some heavenly generals to take down to earth to catch the demon as none of the stars has gone down there for love of worldly things." Monkey bowed down and thought, "Most of the heavenly generals are not as good as I am: few are any better. When I made havoc in Heaven the Jade Emperor sent a hundred thousand of his heavenly soldiers who spread out heaven-and-earth nets, but not one of those commanders dared to fight it out with me. The only one who was a match for me was the Little Sage Erlang he sent later. That demon's powers are as good as mine, so how will I ever be able to beat him?" "Times have changed," said the Heavenly Teacher Xu Jingyang. "As the saying goes, everything can always be beaten by something. Would you dare to disobey an imperial edict? Choose some heavenly generals according to your illustrious judgement and don't waste time: it could be disastrous." "In that case," said Monkey, "I am very grateful to His Majesty for his kindness, and I would not dare disobey his commands. Besides, I don't want to have made this journey for nothing. So please ask the Jade Emperor to send Heavenly King Li the Pagoda-carrier and Prince Nezha. They have demon-subduing weapons, so let's see what happens if they go down to earth and fight that fiend. If they can catch him I'll be in luck, and if they can't we'll have to think again."

The Heavenly Teacher reported this to the Jade Emperor, who ordered Heavenly King Li and his son Prince Nezha to take their heavenly troops to Help Monkey. The Heavenly King obediently went to see Monkey, who said to the Heavenly Teacher, "I am extremely grateful to the Jade Emperor for sending the Heavenly King. There is another request I would like you to pass on. I would like two thunder gods to stand in the clouds while the Heavenly King is fighting the demon and kill him by throwing thunder splinters at his head. This would be a very good method." "Splendid, splendid," said the Heavenly Teacher, and he reported this request to the Jade Emperor, who then ordered the Office of the Nine

二雷公，与天王合力缚妖救难。遂与天王、孙大圣径下南天门外。

顷刻而到。行者道：“此山便是金峴山。山中间乃是金峴洞。列位商议，却教那个先去索战？”天王停下云头，扎住天兵在于山南坡下，道：“大圣素知小儿哪吒，曾降九十六洞妖魔，善能变化，随身有降妖兵器，须教他先去出阵。”行者道：“既如此，等老孙引太子去来。”

那太子抖擞雄威，与大圣跳在高山，径至洞口，但见那洞门紧闭，崖下无精。行者上前高叫：“泼魔！快开门！还我师父来也！”那洞里把门的小妖看见，急报道：“大王，孙行者领着一个小孩男，在门前叫战哩。”那魔王道：“这猴子铁棒被我夺了，空手难争，想是请得救兵来也。”叫：“取兵器！”魔王绰枪在手，走到门外观看，那小孩男，生得相貌清奇，十分精壮。真个是：

玉面娇容如满月，朱唇方口露银牙。

眼光掣电睛珠暴，额阔凝霞发髻髻。

绣带舞风飞彩焰，锦袍映日放金花。

环绦灼灼攀心镜，宝甲辉辉衬战靴。

身小声洪多壮丽，三天护教恶哪吒。

魔王笑道：“你是李天王第三个孩儿，名唤做哪吒太子，却如





Heavens to send the thunder gods Deng Hua and Zhang Fan to help Heavenly King Li capture the demon. They then went out through the Southern Gate of Heaven with the Heavenly King and the Great Sage.

They were soon there. "This is Mount Jindou," said Monkey, "and the Jindou Cave is in it. I would like you gentlemen to decide which of you is going to be the first to challenge the demon to battle." The Heavenly King brought his cloud to a stop and encamped his troops under the southern slopes of the mountain. "As you know, Great Sage," he said, "my boy Nezha has put down the demons in ninety-six different caves, is very good at transformation, and always carries his demonsubduing weapons around with him. He should go into battle first." "That's right," said Monkey. "I'll take him with me."

The prince summoned up his martial prowess, leapt to the mountaintop with the Great Sage, and went straight to the entrance to the cave, where they found the doors tightly closed and not an evil spirit to be seen by the rockface. "Vicious fiend," shouted Monkey, going up to the doors, "open up at once and give me back my master." When the little devils guarding the doors saw this they hurried back to report, "Your Majesty, Sun the Novice has a little boy with him and he's challenging you to battle outside the doors." "I've got his gold-banded cudgel," the demon king said, "and he'd find it hard to fight me empty-handed, so I suppose he must have found some reinforcements. Fetch my weapons!" He then went outside to look, brandishing his spear. The little boy was a pure and remarkable sight, and full of strength and vigour. Indeed,

His face was like the moon when it is full,
Red lips, a square-cut mouth, and silver teeth.
His eye shot lightning from their fearsome pupils;
Over his broad and fine-hued brow were tufts of hair.
His sash danced in the wind like tongues of flame;
A silken gown gleamed golden in the sun.
Bright rings held a bronze mirror at his chest,
And precious armour set off well his warrior's boots.
Tiny in body, but mighty in his voice,
Terrible Nezha, protector of the faith.

"You're Heavenly King Li's third son, Prince Nezha," said the demon



何到我这门前呼喝？”太子道：“因你这泼魔作乱，困害东土圣僧，奉玉帝金旨，特来拿你！”魔王大怒道：“你想是孙悟空请来的。我就是那圣僧的魔头哩！量你这小儿曹有何武艺，敢出浪言！不要走！吃吾一枪！”

这太子使斩妖剑，劈手相迎。他两个搭上手，却才赌斗，那大圣急转山坡，叫：“雷公何在？快早去，着妖魔下个雷掇，助太子降伏来也！”邓、张二公，即踏云光。正欲下手，只见那太子使出法来，将身一变，变作三头六臂，手持六般兵器，望妖魔砍来；那魔王也变作三头六臂，三柄长枪抵住。这太子又弄出降妖法力，将六般兵器抛将起去。是那六般兵器？却是砍妖剑、斩妖刀、缚妖索、降魔杵、绣球、火轮儿。大叫一声“变！”一变十，十变百，百变千，千变万，都是一般兵器，如骤雨冰雹，纷纷密密，望妖魔打将去。那魔王公然不惧，一只手取出那白森森的圈子来，望空抛起，叫声“着！”唿喇的一下，把六般兵器套将下来，慌得那哪吒太子，赤手逃生。魔王得胜而回。

邓、张二雷公，在空中暗笑道：“早是我先看头势，不曾放了雷掇。假若被他套将去，却怎么回见天尊？”二公按落云头，与太子来山南坡下，对李天王道：“妖魔果神通广



with a smile. "Why have you come shouting at my door?" "Because you have made trouble, vicious fiend, by harming the holy monk from the east. I'm here to arrest you at the command of the Jade Emperor." "I'm sure Sun Wukong must have asked you here," said the demon king in a great fury. "Yes, I'm the demon who's got the holy monk. I wonder what fighting skills you've got, little boy, if you dare to talk such nonsense. Stay where you are and see how you like my spear."

The prince met the thrust at once with his demon-beheading sword. Once the two of them had come to blows the battle began. Monkey rushed round the mountain shouting, "Where are the thunder gods? Hurry up and strike the fiend with your thunder splinters to help the prince subdue him." The thunder gods Deng and Zhang stepped at once on their clouds and were just about to strike when Prince Nezha used magic to give himself three heads and six arms that wielded six weapons with which he hacked at the monster. The demon king then gave himself three heads and six arms too, holding three long spears with which he parried them. The prince next used his demon-subduing dharma power and threw his six weapons up into the air. What were the six weapons? The demon-beheading sword, the demon-hacking cutlass, the demon-binding rope, the demon-quelling pestle, the embroidered ball and the fire-wheel. Nezha shouted "Change!" and each one of them became ten, each ten a hundred, each hundred a thousand, and each thousand ten thousand of the same weapons that flew at the demon like a hailstorm. The demon king was not afraid in the least. Bringing out his gleaming white ring he threw it into the air with a shout of "Catch them!" and as it came whistling down it trapped all the six different kinds of weapons, so terrifying Nezha that he fled for his life empty-handed. The demon king returned to his cave in triumph.

When the two thunder gods saw this from up in the sky they smiled to themselves and said, "It's a good thing we realized how things were going and didn't throw our thunder splinters. If he'd caught them too we'd never have dared report back to the Heavenly Honoured Ones." The pair of them landed their clouds and went with the prince to the southern slope of the mountain. "The demon king really has got enormous powers," they told Heavenly King Li. "The wretched demon's

大!”悟空在旁笑道：“那厮神通也只如此，争奈那个圈子利害。不知是什么宝贝，丢起来善套诸物。”哪吒恨道：“这大圣甚不成人！我等折兵败阵，十分烦恼，都只为你；你反喜笑何也！”行者道：“你说烦恼，终然我老孙不烦恼？我如今没计奈何，哭不得，所以只得笑也。”天王道：“似此怎生结果？”行者道：“凭你等再怎计较；只是圈子套不去的，就可拿住他了。”天王道：“套不去者，惟水火最利。常言道：‘水火无情。’”行者闻道：“说得有理！你且稳坐在此，待老孙再上天走走来。”邓、张二公道：“又去做甚的？”行者道：“老孙这去，不消启奏玉帝，只到南天门里，上彤华宫，请荧惑火德星君来此放火，烧那怪物一场，或者连那圈子烧做灰烬，捉住妖魔。一则取兵器还汝等归天，二则可解脱吾师之难。”太子闻言甚喜，道：“不必迟疑，请大圣早去早来。我等只在此拱候。”

行者纵起祥光，又至南天门外。那广目与四将迎道：“大圣如何又来？”行者道：“李天王着太子出师，只一阵，被那魔王把六件兵器捞了去了。我如今要到彤华宫请火德星君助阵哩。”四将不敢久留，让他进去。至彤华宫，只见那火部众神，即入报道：“孙悟空欲见主公。”那南方三炁火德星君，整衣出门迎进道：“昨日可韩司查点小宫，更无一人思



magic powers are nothing much," said Monkey with a laugh, "apart from that terrible ring. I wonder what sort of treasure it is and why it can catch everything when it's thrown into the air." "You don't have a shred of humanity in you, Great Sage," said Nezha angrily. "We're thoroughly upset after being beaten, and all for your sake too. What have you got to laugh about?" "You may be upset, but what makes you imagine I'm not?" Monkey replied. "I'm at my wits' end, and as I can't cry about it, laughing's the only thing I can do." "How are we going to bring all this to an end?" the Heavenly King asked. "You lot can make whatever plans you like," said Monkey, "but we can only capture him with what his ring can't catch." "The best things his ring can't catch are water and fire," said Heavenly King Li. "As the saying goes, water and fire show no mercy." "You're right," Monkey replied. "Sit still here while I go up to Heaven again." "What for?" the two thunder gods asked. "This time I won't bother with a memorial to the Jade Emperor," said Brother Monkey. "I'll go straight in through the Southern Gate of Heaven to the Palace of Crimson Splendour to ask Yinghuo, the Star Lord of Fire, to come here and start a fire that will burn the demon and perhaps even reduce his ring to ashes so that we can capture him. Then you can have your weapons back and return to Heaven and my master can be saved." The prince was greatly cheered up to hear this. "Please don't lose any time, Great Sage," he said, "and get back as soon as you can. We'll wait here."

Monkey set his auspicious light going again and went straight back to the Southern Gate of Heaven, where Virupaksa and the four generals met him and asked, "Why are you back again, Great Sage?" "Heavenly King Li sent Prince Nezha into battle," Monkey replied, "but in their first fight the demon king took all his six weapons. I now want to go to the Palace of Crimson Splendour to ask the Star Lord of Fire to help us in the fight." The four generals let him in, not daring to delay him any longer. When he reached the Palace of Crimson Splendour the gods of fire all went in to report, "Sun Wukong is here to see you, my lord." The Star Lord of Fire of the South straightened up his clothes and came out to greet him with the words, "Kehan was here to inspect us yesterday, and

凡。”行者道：“已知。但李天王与太子败阵，失了兵器，特来请你救援救援。”星君道：“那哪吒乃三坛海会大神，他出身时，曾降九十六洞妖魔，神通广大；若他不能，小神又怎敢望也？”行者道：“因与李天王计议，天地间至利者，惟水火也。那怪物有一个圈子，善能套人的物件，不知是甚么宝贝，故此说火能灭诸物，特请星君领火部到下方纵火烧那妖魔，救我师父一难。”

火德星君闻言，即点本部神兵，同行者到金峴山南坡下，与天王、雷公等相见了。天王道：“孙大圣，你还去叫那厮出来，等我与他对战。待他拿动圈子，我却闪过，教火德帅众烧他。”行者笑道：“正是，我和你去来。”火德共太子、邓、张二公立于高峰之上，与他挑战。

这大圣到了金峴洞口，叫声“开门！快早还我师父！”那妖又急通报道：“孙悟空又来了！”那魔帅众出洞，见了行者道：“你这泼猴，又请了甚么兵来耶？”这壁厢转上托塔天王，喝道：“泼魔头！认得我么？”魔王笑道：“李天王，想是要与你令郎报仇，欲讨兵器么？”天王道：“一则报仇要兵器，二来是拿你救唐僧！不要走！吃吾一刀！”那怪物侧身躲过，挺长枪，随手相迎。他这两个在洞前，这场好杀！你看那：

天王刀砍，妖怪枪迎。刀砍霜光喷烈火，枪迎锐气





nobody here is longing for earthly things.” “I know,” Monkey replied. “Heavenly King Li and Prince Nezha have been defeated in battle and lost their weapons, which is why I have come here to ask for your help.” “Nezha is the God of the Third Altar, the Seas, who first made his name by subduing ninety-six caves of demons,” the Star Lord of Fire replied. “His magical powers are tremendous, so if he can’t subdue the fiend what hope would I have of doing so?” “I’ve discussed it with Heavenly King Li,” Monkey replied. “Water and fire are the most powerful things in heaven and earth. That fiend has a ring that can catch things. I don’t know what treasure it is. As they say that fire can destroy everything I’ve come here to ask you, Star Lord, to lead your fire forces down to the mortal world to burn up that evil monster and rescue my master.”

When the Star Lord of Fire heard this he mustered his divine troops and went with Monkey to the southern slopes of Mount Jindou, where he exchanged greetings with the Heavenly King and the thunder gods. “Great Sage Sun,” said Heavenly King Li, “call that demon out again and I’ll start fighting him. When he throws his ring I’ll get out of the way and the Star Lord can lead his forces to burn him up.” “Yes,” said Monkey. “I’ll go with you.” The Fire Star Lord stood with Prince Nezha and two thunder gods on a high peak to challenge the demon to battle.

When the Great Sage reached the mouth of the Jindou Cave he shouted, “Open up! Give me my master back at once.” “Sun Wukong’s back,” the little devils reported with urgency, and the demon led his horde out of the cave to say to Monkey, “Impudent ape, what soldiers have you brought here?” Heavenly King Li, the Pagoda-carrier, came forward to shout back, “Vicious monster, do you know who I am” “Heavenly King Li,” replied the demon with a laugh, “no doubt you want to avenge your distinguished son and get his weapons back.” “I want my revenge and his weapons,” replied the Heavenly King, “and I’m also going to catch you and rescue the Tang Priest. Stay where you are while I get you with my sword.” The demon dodged the cut and thrust back with his spear. The two of them fought a magnificent fight in front of the cave. Just watch:

The Heavenly King hacked with his sword,
The demon’s spear parried.
The sword gleamed cold and breathed out fire,

迸愁云。一个是金峴山生成的恶怪，一个是灵霄殿差下的天神。那一个因欺禅性施威武，这一个为救师灾展大伦。天王使法飞沙石，魔怪争强播土尘。播土能教天地暗，飞沙善着海江浑。两家努力争功绩，皆为唐僧拜世尊。

那孙大圣，见他两个交战，即转身跳上高峰，对火德星君道：“三炁用心者！”你看那个妖魔与天王正斗到好处，却又取出圈子来。天王看见，即拨祥光，败阵而走。这高峰上火德星君，忙传号令，教众部火神，一齐放火。这一场真个利害。好火：

经云：“南方者火之精也。”虽星星之火，能烧万顷之田；乃三炁之威，能变百端之火。今有火枪、火刀、火弓、火箭，各部神祇，所用不一，但见那半空中，火鸦飞噪；满山头，火马奔腾。双双赤鼠，对对火龙。双双赤鼠喷烈焰，万里通红；对对火龙吐浓烟，千方共黑。火车儿推出，火葫芦撒开。火旗摇动一天霞，火棒





The sharp spear belched out baleful clouds.
One was the monster who had grown up in Jindou Cave;
The other had been sent from the Hall of Miraculous Mist.
One wished to use his might to oppress the dharma nature;
One was employing his greatness to rescue the priest.
The Heavenly King's powers made sand and gravel fly,
The demon fighting back stirred up the dust.
The dust cast heaven and earth in darkness,
The sand and gravel made seas and rivers turbid.
The two of them struggled hard for victory
Because the Tang Priest wanted to see the Buddha.

When Monkey saw the two of them starting to fight he jumped up to the highest peak and said to the Star Lord of Fire, "Pay attention." Watch as the demon produces his ring again when the fight is at its fiercest. When Heavenly King Li saw this he set his auspicious light moving and fled in defeat. At once the Star Lord of Fire issued the order to his troops from his peak to release all their fire together. It was a terrifying sight:

The Classic says that in the south is the essence of fire.
Even a single spark
Can burn a hundred thousand acres.
The might of the Star Lord
Could create a hundred different kinds of fire.
He had fire spears, fire swords,
Fire bows and crossbows,
And all his gods used different weapons.
The sky was filled with cawing crows of fire.
Fire horses galloped on the mountaintops.
Fire rats came in twos,
Fire dragons in pairs.
The fire rats coming in twos breathed flame,
Making a thousand miles glow red;
The pairs of fire dragons belched thick smoke,
Casting a pall of darkness all around.
The fire carts were brought out,
The fire gourds opened up.
When fire banners waved the skies glowed sunset-red;
Fire cudgels made the whole earth blaze.



搅行盈地燎。说甚么宁戚鞭牛，胜强似周朗赤壁。这个是天火非凡真利害，烘烘焮焮火风红！

那妖魔见火来时，全无恐惧。将圈子望空抛起，唿喇一声，把这火龙、火马、火鸦、火鼠、火枪、火刀、火弓、火箭，一圈子又套将下去，转回本洞，得胜收兵。

这火德星君，手执着一杆空旗，招回众将，会合天王等，坐于山南坡下，对行者道：“大圣啊，这个凶魔，真是罕见！我今折了火具，怎生是好？”行者笑道：“不须报怨。列位且请宽坐坐，待老孙再去去来。”天王道：“你又往那里去？”行者道：“那怪物既不怕火，断然怕水。常言道：‘水能克火。’等老孙去北天门里，请水德星君施布水势，往他洞里一灌，把魔王渰死，取物件还你们。”天王道：“此计虽妙，但恐连你师父都渰杀也。”行者道：“没事，渰死我师，我自有个法儿教他活来。如今稽迟列位，甚是不当。”火德道：“既如此，且请行，请行。”

好大圣，又驾筋斗云，径到北天门外。忽抬头，见多闻天王向前施礼道：“孙大圣何往？”行者道：“有一事要入乌浩宫见水德星君。你在此作甚？”多闻道：“今日轮该巡视。”正说处，又见那庞、刘、苟、毕四大天将，进礼邀茶。行者





Compared with this the charge of burning oxen was nothing;
This beat Zhou Yu's fire ships attacking Red Crag.
It was a terrible heavenly conflagration,
A blazing burning storm of fire.

But the onslaught by the fire did not frighten the demon in the least. He threw his ring up into the air, and as it came whistling down it caught the fire dragons, fire horses, fire crows, fire rats, fire swords, fire spears, fire bows and fire arrows. The demon then led his troops back to his cave in victory.

The Fire Star Lord, holding a useless banner, called back his officers and went to sit with Heavenly King Li and the others on the southern slope of the mountain. "Great Sage," he said to Monkey, "I've never seen so ferocious a demon before. Now I've lost all my fire-raising equipment what am I to do?" "Stop complaining," said Monkey with a smile. "Will you gentlemen please sit here for a while while I go off again?" "Where are you going this time?" Heavenly King Li asked. "If that fiend isn't bothered by fire I'm sure he must be vulnerable to water. As the saying goes, water defeats fire. I'm going to the Northern Gate of Heaven to ask the Star Lord of Water, the planet Mercury, to use the power of water to flood the cave and drown the demon king. Then I'll be able to return you all your things." "That's a very good idea," said the Heavenly King, "except that I'm afraid your master might be drowned too." "No problem," said Monkey. "Even if he is drowned I have a way that will bring him back to life. But I'm wasting your time, gentlemen, and that is quite wrong." "In that case," said the Star Lord of Fire, "please be on your way."

The splendid Great Sage went straight to the Northern Gate of Heaven by his somersault cloud. He looked up to see the Heavenly King Vaisramana bowing to him and asking, "Where are you going, Great Sage Sun?" "There is something about which I must see the Star Lord of Water in his Palace of Dark Vastness," said Monkey. "What are you doing here?" "It is my turn to partol today." Vaisramana replied. As he was speaking the four heavenly generals Pang, Liu, Gou and Bi greeted him courteously and offered him tea. "As I'm in such a hurry I won't

道：“不劳！不劳！我事急矣！”遂别却诸神，直至乌浩宫，着水部众神即时通报。众神报道：“齐天大圣孙悟空来了。”水德星君闻言，即将查点四海五湖、八河四渎、三江九派并各处龙王俱遣退。整冠束带，接出宫门，迎进宫内道：“昨日可韩司查勘小宫，恐有本部之神，思凡作怪，正在此点查江海河渎之神，尚未完也。”行者道：“那魔王不是江河之神，此乃广大之精。先蒙玉帝差李天王父子并两个雷公下界擒拿，被他弄个圈子，将六件神兵套去。老孙无奈，又上彤华宫请火德星君帅火部众神放火，又将火龙、火马等物，一圈子套去。我想此物既不怕火，必然怕水，特来告请星君，施水势，与我捉那妖精，取兵器归还天将。吾师之难，亦可救也。”

水德闻言，即令黄河水伯神王：“随大圣去助功。”水伯自衣袖中取出一个白玉盂儿道：“我有此物盛水。”行者道：“看这盂儿能盛几何？妖魔如何湔得？”水伯道：“不瞒大圣说。我这一盂，乃是黄河之水。半盂就是半河，一盂就是一河。”行者喜道：“只消半盂足矣。”遂辞别水德，与黄河神急离天阙。

那水伯将盂儿望黄河舀了半盂，跟大圣至金岷山，向南坡下见了天王、太子、雷公、火德，具言前事。行者道：“不





trouble you," said Monkey, and taking his leave of them he went straight to the Palace of Dark Vastness, where he sent all the gods of Water in to announce him. "Sun Wukong, the Great Sage Equalling Heaven, is here," they reported. As soon as he learned this the Star Lord of Water dismissed the gods of the Four Seas, the Five Lakes, the Eight Rivers, the Four Streams, the Three Great Watercourses and the Nine Tributaries, as well as all the dragon kings, then straightened his hat, tightened his belt, and went out through the gates of the palace to greet him and lead him inside. "Yesterday Kehan came here on his inspection," the Star Lord said. "He wondered if any of my Water gods had become demons because they longed for worldly things. We are checking all the gods of rivers, seas and streams but have not yet finished." "That demon king's no river god," said Monkey, "He's a much more powerful spirit. The Jade Emperor sent Heavenly King Li, Prince Nezha and two thunder gods down to the lower world to capture him, but he caught Nezha's six magic weapons with a ring. So I had to go up to the Palace of Crimson Splendour to ask the Star Lord of Fire to take all his fire gods to start fires, but the fiend caught the fire dragons, fire horses and everything else with his ring. I reckon that as he isn't bothered by fire he must be vulnerable to water, which is why I've come here to ask you to deploy your water, capture the fiend for me, return the heavenly generals' weapons, and rescue my master too."

When the Star Lord of Water heard this he ordered the Earl of the Yellow River to go with the Great Sage to help him. "I can carry water in this," said the river earl, taking a white jade bowl from his sleeve. "But that can't hold very much," said Monkey. "How could it possibly drown the fiend?" "I'm not lying when I tell you that this bowl can hold the waters of the Yellow River," the earl replied. "Half a bowlful is half the river, and the whole bowlful is the whole river." "Half a bowlful will be all we need," replied a delighted Monkey, who then took his leave of the Star God of Water and hurried out through the gates of Heaven with the Earl of the Yellow River.

The earl half filled his bowl in the Yellow River then went with the Great Sage to Mount Jindou, where he greeted the Heavenly King, the prince, the two thunder gods and the Star Lord of Fire, who started telling

必细讲，且教水伯跟我去。待我叫开他门，不要等他出来，就将水往门里一倒，那怪物一窝子可都淹死，我却去捞师父的尸首，再救活不迟。”那水伯依命，紧随行者，转山坡，径至洞口，叫声“妖怪开门！”那把门的小妖，听得是孙大圣的声音，急又去报道：“孙悟空又来矣！”

那魔闻说，带了宝贝，绰枪就走；响一声，开了石门。这水伯将白玉盂向里一倾，那妖见是水来，撒了长枪，即忙取出圈子，撑住二门。只见那股水骨都都的都往外泛将出来，慌得孙大圣急纵筋斗，与水伯跳在高峰。那天王同众都驾云停于高峰之前观看，那水波涛泛涨，着实狂澜。好水！真个是：

一勺之多，果然不测。盖唯神功运化，利万物而流涨百川。只听得那潺潺声振谷，又见那滔滔势漫天。雄威响若雷奔走，猛涌波如雪卷颠。千丈波高漫路道，万层涛激泛山岩。冷冷如漱玉，滚滚似鸣弦。触石沧沧喷碎玉，回湍渺渺漩窝圆。低低凹凹随流荡，满涧平沟上下连。

行者见了心慌道：“不好啊！水漫四野，淹了民田，未曾灌在他的洞里，曾奈之何？”唤水伯急忙收水。水伯道：“小神只

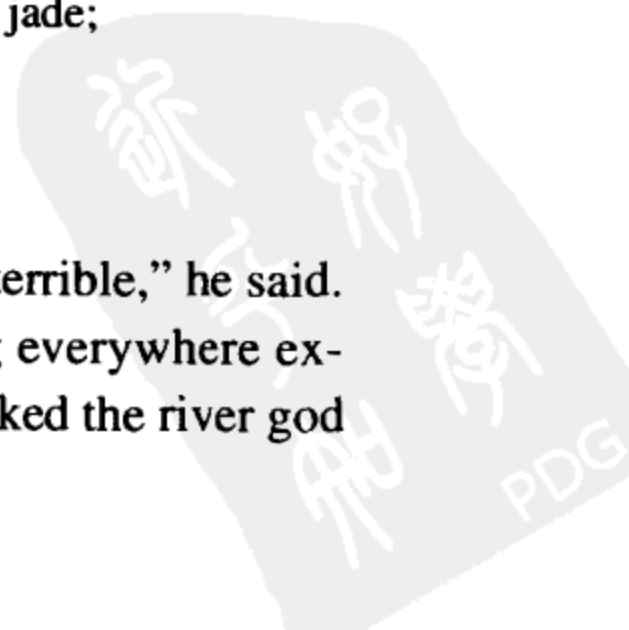




him what had happened until Monkey said, "Cut out the details. River earl, come with me. When I shout at the doors telling them to open up don't wait till the doors are open. Tip the water straight in and drown the whole den of demons. Then I'll fish out the master's body and bring him back to life." The earl did as he was told, following Monkey round the mountain to the mouth of the cave. "Open up, devils," Monkey shouted, and when they recognized his voice the little devils hurried in to report that he was back. At this the demon king went out again, brandishing his spear and taking his treasure as the doors opened with a loud noise. The river god threw all the water in his white jade bowl into the cave. Seeing it coming, the demon threw down his spear and quickly took out his ring to seal the inner doors tightly. The water then all surged noisily out again, giving Sun Wukong such a fright that he had to give an immediate somersault and leap straight back up to the mountaintop with the river god. The Heavenly King and the rest of them then stood on their clouds in front of the peak looking at the great waves of the mighty flood. It was splendid water. Indeed,

A mere scoopful
 Produces fathomless depths;
 A divine achievement
 Fills a hundred rivers for the general good.
 Hear the great roaring shake the valley,
 See the mighty waters flood the sky.
 A sound like thunder fills the world with awe;
 Fierce are the waves with curling crests like snow.
 The towering waves now inundate the roads,
 While countless billows wash against the mountains.
 Cold they are as nephrite,
 Rolling with the sound of strings.
 As they crash against the rocks they scatter chips of jade;
 The waters swirl in eddies as they ebb.
 The current sweeps across all dips and hollows,
 Filling ravines and joining all the streams.

The sight filled Brother Monkey with alarm. "This is terrible," he said. "The water's flooding the peasants' fields, and going everywhere except into the demon's cave. What are we to do?" He asked the river god



会放水，却不会收水。常言道：‘泼水难收。’”咦！那座山却也高峻，这场水只奔低流。须臾间，四散而归涧壑。

又只见那洞外跳出几个小妖，在外边吆吆喝喝，伸拳耍袖，弄棒拈枪，依旧喜喜欢欢耍子。天王道：“这水原来不曾灌入洞内，枉费一场之功也！”行者忍不住心中怒发，双手轮拳，闯至妖魔门首，喝道：“那里走！看打！”唬得那几个小妖，丢了枪棒，跑入洞里，战兢兢的报道：“大王！打将来！”魔王挺长枪，迎出门前道：“这泼猴老大惫懒！你几番家敌不过我，纵水火亦不能近，怎么又踵将来送命？”行者道：“这儿子反说了哩！不知是我送命，是你送命！走过来，吃老外公一拳！”那妖魔笑道：“这猴儿强勉缠帐！我倒使枪，他却使拳。那般一个筋髓子拳头，只好有个核桃儿大小，怎么称得个锤子起也？——罢！罢！罢！我且把枪放下，与你走一路拳看看！”行者笑道：“说得是！走上来！”

那妖撩衣进步，丢了个架手，举起两个拳来，真似打油的铁锤模样。这大圣展足挪身，摆开解数，在那洞门前，与那魔王递走拳势。这一场好打！咦！

拽开大四平，踢起双飞脚。韬肋劈胸墩，剜心摘胆





to put his water away at once. "I can only let it out," the earl replied. "I can't put it away again. As the saying goes, spilt water can't be picked up." Oh dear! But as the mountain was both high and steep the water flowed down it fast and in a few moments had all gone away along gullies and ravines.

Some little devils leapt out from the cave and played around with great pleasure as before, shouting, yelling, shaking their fists, waving their sleeves, and brandishing their cudgels and spears. "So the water never got inside the cave at all," said the Heavenly King. "All that effort was for nothing." Unable to control the great anger that surged up him, Monkey charged the demon king's doors, lashing out with both fists, shouting, "Where do you think you're going? I'll get you." The terrified little devils dropped their spears and cudgels and fled back into the cave to report in fear and trembling, "Your Majesty, he's attacking again." The demon king went out through the doors, his spear at the ready, and said, "Impudent ape, you're such a hooligan. You've tried and failed to beat me several times. Even fire and water have got nowhere near me. So why are you here again? To throw your life away?" "You've got it the wrong way round, my boy," said Brother Monkey. "It's not me throwing my life away, but you throwing yours away. Come here and I'll punch you one." "You're just trying to be awkward, ape," the demon king replied with a laugh. "You can use your fists, but I'll use my spear. Your skinny little fist is no bigger than a walnut. It's not even the weight of a small hammer. Very well then. I'll put my spear down and we'll try some boxing." "Well spoken," said Monkey with a smile. "Come on then."

The demon then hitched up his clothes and took up a stance with both of his fists raised. They were the size of the mallets used in oil-presses. The Great Sage spread his feet apart, summoned up his energy, and started to show his skill as he traded blows with the demon king in front of the doors of the cave. it was a splendid fight. Goodness!

They started with a foursquare stance,
Kicked with pairs of flying feet.
Each threw with menace at the other's chest
Hard blows that could cut out the heart.

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着。仙人指路，老子骑鹤。饿虎扑食最伤人，蛟龙戏水能凶恶。魔王使个蟒翻身，大圣却施鹿解角。翘跟淬地龙，扭腕拿天橐。青狮张口来，鲤鱼跌子跃。盖顶撒花，绕腰贯索。迎风贴扇儿，急雨催花落。妖精便使观音掌，行者就对罗汉脚。长拳开阔自然松，怎比短拳多紧削？两个相持数十回，一般本事无强弱。

他两个在那洞门前厮打，只见这高峰头，喜得个李天王厉声喝采，火德星鼓掌夸称。那两个雷公与哪吒太子，帅众神跳到跟前，都要来相助；这壁厢群妖摇旗擂鼓，舞剑轮刀一齐护。孙大圣见事不谐，将毫毛拔下一把，望空撒起，叫“变！”即变做三五十个小猴，一拥上前，把那妖缠住，抱腿的抱腿，扯腰的扯腰，抓眼的抓眼，捋毛的捋毛。那怪物慌了，急把圈子拿将出来。大圣与天王等见他弄出圈套，拨转云头，走上高峰逃阵。那妖把圈子往上抛起，唿喇的一声，把那三五十个毫毛变的小猴，收为本相，套入洞中，得了胜，领兵闭门，贺喜而去。





The Immortal pointing the way";
 "Lao Zi riding his crane."
 Terrible as the tiger when he falls on his prey,
 Vicious as the dragons sporting in the water.
 The demon king did a dragon roll;
 The Great Sage fought like a roebuck with his antlers.
 They kicked up their heels like spitting dragons,
 Twisting their wrists like sky-supporting camels.
 The blue lion opened its jaws,
 The carp leapt so high he risked breaking his back.
 Flowers were scattered around their foreheads,
 And ropes pulled tight around their waists.
 The wind stayed close to the fan,
 The driving rain made blossoms fall.
 When the demon used a "Guanyin hand"
 Monkey countered with an "arhat's foot".
 The longer punches were open and relaxed,
 Not as intense as the short jabs to the body.
 When they had fought for several dozen rounds
 Their skills were equal; no winner had emerged.¹

While the two of them fought in front of the cave Heavenly King Li and the Star Lord of Fire were shouting and clapping in encouragement and admiration. The two thunder gods and Prince Nezha led the armies of the gods to leap down by where they were fighting to help Monkey, while on the other side the devilish horde all came forward to guard their master with banners, drums, swords and cutlasses. Seeing that things were going badly Monkey pulled out a handful of hairs, scattered them in the air, and with a shout of "Change!" turned them into three or four dozen little monkeys who rushed forward and held the demon still. They put their arms round his legs, grabbed him by the waist, jabbed at his eyes, and pulled his hair. The demon in his alarm pulled out his ring. When Monkey and the Heavenly King saw him doing this they turned their clouds away and fled back to the top of the mountain to keep out of the way of the fight. As soon as the demon threw the ring into the air it came whistling down, caught the three or four dozen little monkeys who were hairs transformed and turned them back into their original form. The demon took them into the cave when he led his troops back in triumph, shut the doors



这太子道：“孙大圣还是个好汉！这一路拳，走得似锦上添花；使分身法，正是人前显贵。”行者笑道：“列位在此远观，那怪的本事，比老孙如何？”李天王道：“他拳松脚慢，不如大圣的紧疾。他见我们去时，也就着忙；又见你使出分身法来，他就急了；所以大弄个圈套。”行者道：“魔王好治，只是圈子难降。”火德与水伯道：“若还取胜，除非得了他那宝贝，然后可擒。”行者道：“他那宝贝如何可得？只除是偷去来。”邓、张二公笑道：“若要行偷礼，除大圣再无能者，想当年大闹天宫时，偷御酒，偷蟠桃，偷龙肝、凤髓及老君之丹，那是何等手段！今日正该拿此处用也。”行者道：“好说！好说！既如此，你们且坐，等老孙打听去来。”

好大圣，跳下峰头，私至洞口，摇身一变，变做个麻苍蝇儿。真个秀溜！你看他：

翎翅薄如竹膜，身躯小似花心。

手足比毛更柴，星星眼窟明明。

善自闻香逐气，飞时迅速乘风。

称来刚压定盘星，可爱些些有用。

轻轻的飞在门上，爬到门缝边，钻进去，只见那大小群妖，舞的舞，唱的唱，排列两旁；老魔王高坐台上，面前摆着些





and celebrated.

“Great Sage,” said Prince Nezha, “you really are a tough guy. That was a superb display of boxing, as skilful as putting embroidery on brocade. And by magically dividing yourself up you showed him how good you are.” “You gentlemen were all watching from here,” said Monkey with a smile. “How did the demon’s technique compare with mine?” “His boxing was slack and his footwork slow,” said Heavenly King Li, “where you were neat and quick. When he saw us going he was worried, and when you used your self-dividing magic he was panicked, which was why he had to use his ring magic.” “The demon king would be easy enough to deal with,” said Monkey, “if it weren’t for his ring. That’s hard one to beat.” “If we’re to beat him,” said the Star Lord of Fire to the Earl of the Yellow River, “we have to get that treasure. We’ll be able to capture him then.” “But how else are we to get it apart from by stealing it?” Monkey asked. The two thunder gods laughed at this and said, “If we’re going to do him the honour of stealing it there’s nobody to compare with the Great Sage. When he made havoc in Heaven he stole imperial wine, magic peaches, dragon liver, phoenix bone-marrow and even Lord Lao Zi’s elixir. That was some skill! Now he ought to be using it to get that ring.” “You are flattering me,” said Monkey, “you are flattering me. You’d better sit here while I go and spy things out.”

The splendid Great Sage sprang down from the peak and made his way stealthily to the mouth of the cave where he shook himself and turned into a most elegant fly. Look at him:

He had wings just as fine as membranes of bamboo,
A body as small as a plum blossom’s heart,
His hands and his feet barely thicker than hairs,
And eyes full of lights that both sparkle and dart:
He follows his nose when he smells something good,
And rides on the wind as he flies at great speed.
The scales would not move if he come to be weighed,
And yet he’s a lovable true friend in need.

He flew quietly to the doors and crawled in through the narrow gap between them to see all the devils young and old dancing or singing in ranks on either side while the demon king sat on a high dais. Before him were

蛇肉、鹿脯、熊掌、驼峰、山蔬果品，有一把青磁酒壶，香喷喷的羊酪椰醪，大碗家宽怀畅饮。行者落于小妖丛里，又变做一个獾头精，慢慢的演近台边，看够多时，全不见宝贝放在何方。急抽身转至台后，又见那后厅上高吊着火龙吟啸，火马号嘶。忽抬头，见他的那金箍棒靠在东壁，喜得他心痒难捱，忘记了更容变像，走上前拿了铁棒，现原身丢开解数，一路棒打将出去。慌得那群妖胆战心惊，老魔王措手不及，却被他推倒三个，放倒两个，打开一条血路，径自出了洞门。这才是：魔头骄傲无防备，主杖还归与本人。

毕竟不知吉凶如何，且听下回分解。



set snakemeat, deer jerky, bears' paws, camels' humps, wild vegetables from the mountain and fruit. He had a celadon jug of wine as well as some delicious-smelling koumiss and coconut toddy, all of which he was drinking freely by the large bowlful. Monkey landed among the little devils and turned himself into a badger spirit. He inched his way nearer to the throne, but even after taking a long look he could not make out at all where the treasure was hidden. He quickly withdrew and went round behind the throne, where he saw hanging high from the ceiling in the rear hall the fire dragons groaning and the fire horses whinnying. He looked up to spy his gold-banded cudgel leaning against the eastern wall. This made him so happy that his heart had an itch he could not scratch, and forgetting his disguise he went over, picked the cudgel up, resumed his own appearance, tried out some movements with it, and started to fight his way straight out of the cave. All the devils shook with terror, and there was nothing the demon king could do about it as Monkey opened up a trail of blood, pushing three over here and pulling a couple down there as he went straight out through the front doors. Indeed,

The demon was unready in his pride;
The cudgel went back to its owner's side.

If you don't know whether all turned out for good or for ill, listen to the explanation in the next instalment.



蘇
子
知
性
覺
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第五十二回

悟空大闹金峴洞 如来暗示主人公

话说孙大圣得了金箍棒，打出门前，跳上高峰，对众神满心欢喜。李天王道：“你这场如何？”行者道：“老孙变化进他洞去，那怪物越发唱唱舞舞的，吃得胜酒哩，更不曾打听得他的宝贝在那里。我转他后面，忽听得马叫龙吟，知是火部之物。东壁厢靠着我的金箍棒，是老孙拿在手中，一路打将出来也。”众神道：“你的宝贝得了，我们的宝贝何时到手？”行者道：“不难！不难！我有了这根铁棒，不管怎的，也要打倒他，取宝贝还你。”正讲处，只听得那山坡下锣鼓齐鸣，喊声振地。原来是兕大王帅众精灵来赶行者。行者见了，叫道：“好！好！好！正合吾意！列位请坐、待老孙再去捉他。”

好大圣，举铁棒劈面迎来，喝道：“泼魔那里走！看棍！”那怪使枪支住，骂道：“贼猴头！着实无礼！你怎么白昼劫吾物件？”行者道：“我把你这个不知死的孽畜！你倒弄圈套白昼抢夺我物！那件儿是你的？不要走！吃老爷一棍！”那怪物轮枪隔架。这一场好战：

大圣施威猛，妖魔不顺柔。两家齐斗勇，那个肯干

Chapter 52

Monkey Makes Havoc in the Jindou Cave The Buddha Gives a Hint About the Owner



The story tells how after recovering his gold-banded cudgel Monkey fought his way out of the cave and jumped up to the peak to see all the gods. He was very pleased with himself. "How did it go this time?" asked Heavenly King Li. "I did a transformation and went into the cave," said Monkey, "where I saw the devils dancing, singing and drinking to celebrate their victory. But I heard nothing about where the demon keeps his treasure. When I went round to the back I heard the horses and dragons whimpering and realized they must be the fire beasts. My gold-banded cudgel was leaning against the eastern wall, so I took it and fought my way out of the cave." "You have your treasure now," said the gods, "but how are we going to get ours back?" "Easy," said Monkey, "easy. With this iron cudgel I can beat him whatever he does. I'll recover your treasures." As they were talking there rose from the mountainside a concerted sound of gongs and drums as well as earth-shaking shouts: the Great Rhinoceros King was leading his host of spirits out in pursuit of Monkey, who called out at the sight of them, "Great, great, Just what I want. Please sit down, gentlemen, while I go to capture him."

The splendid Great Sage raised his iron cudgel and struck at the demon's face with a shout, "Where do you think you're going, damned demon? Take this!" Warding the blow off with his spear, the demon insulted him back: "Thieving ape! You're a disgrace. How dare you steal my property in broad daylight?" "I'll get you, evil beast. Have the decency to die! All you can do is use your ring to steal our property in broad daylight. None of those things are really yours. Stay where you are, and take this!" Once again the monster parried with his spear. It was a splendid fight.

The Great Sage was ferocious,



休！这一个铁棒如龙尾，那一个长枪似蟒头。这一个棒来解数如风响，那一个枪架雄威似水流。只见那彩雾蒙蒙山岭暗，祥云缓缓树林愁。满空飞鸟皆停翅，四野狼虫尽缩头。那阵上小妖呐喊，这壁厢行者抖擞。一条铁棒无人敌，打遍西方万里游。那杆长枪真对手，永镇金峴称上筹。相遇这场无好散，不见高低誓不休。

那魔王与孙大圣战经三个时辰，不分胜败，早又见天色将晚。妖魔支着长枪道：“悟空，你住了。天昏地暗，不是个赌斗之时，且各歇息歇息，明朝再与你比迸。”行者骂道：“泼畜休言！老孙的兴头才来，管甚么天晚！是必与你定个输赢！”那怪物喝一声，虚幌一枪，逃了性命，帅群妖收转干戈，入洞中将门紧紧闭了。

这大圣拽棍方回，天神在岸头贺喜，都道：“是有能有力的大齐天，无量无边的真本事！”行者笑道：“承过奖！承过奖！”李天王近前道：“此言实非褒奖，真是一条好汉子！这一阵也不亚当时瞒地网罩天罗也！”行者道：“且休题夙话。





The demon was not gentle.
Both sides fought with courage;
Neither would give in.
The iron cudgel was a dragon's tail,
The long spear was a serpent's head.
Blows from the cudgel whistled like the wind,
The spear's moves flowed as smoothly as a stream.
The mountain darkened, wreathed in coloured mists;
Auspicious clouds hung heavy on the woods.
The birds in the air all stopped their flying;
The wild beasts of the field all hid away.
The demons on one side raised battle cries
While Monkey on the other was full of vigour.
An iron club that no one could withstand
Had fought its way along the long road west;
A long spear that was a worthy match,
And always held its power supreme on Mount Jindou.
Once they joined battle there could be no respite:
They swore to carry on until one conquered.

The demon king and the Great Sage had been fighting for six hours without either gaining the upper hand. As night was falling the evil spirit held out his spear and said, "Stop, Wukong. It's too dark for fighting now. Let's have a night's sleep and I'll go on having it out with you tomorrow." "Shut up, damned demon," replied Monkey abusively. "I've only just warmed up. I don't care how late it is: I'm going to carry on till one of us has won." The demon gave a shout, made a feint with his spear, and fled for his life, leading his host of devils in retreat back to the cave, where they shut the doors tight.

When Monkey returned to the mountain top with his cudgel the gods from Heaven all congratulated him. "You really are strong and capable, Great Sage Equalling Heaven," they said, "and your powers are boundless," "You're overdoing your praises," Monkey replied. "No," said Heavenly King Li, coming up to him, "this is not empty praise. You really are a tough guy. The force you were up against today was as strong as the Heaven and Earth nets all those years ago." "Let's not go into all that ancient history," said Monkey. "That demon must be exhausted af-

那妖魔被老孙打了这一场，必然疲倦。我也说不得辛苦，你们都放怀坐坐，等我再进洞去打听他的圈子，务要偷了他的，捉住那怪，寻取兵器，奉还汝等归天。”太子道：“今已天晚，不若安眠一宿，明早去罢。”行者笑道：“这小郎不知世事！那见做贼的好白日里下手？似这等掏摸的，必须夜去夜来，不知不觉，才是买卖哩。”火德与雷公道：“三太子休言。这件事我们不知。大圣是个惯家熟套，须教他趁这时候，一则魔头困倦，二来夜黑无防，就请快去！快去！”

好大圣，笑嘻嘻的，将铁棒藏了。跳下高峰，又至洞口。摇身一变，变作一个促织儿。真个：

嘴硬须长皮黑，眼明爪脚丫叉。风清月明叫墙涯，夜静如同人话。

泣露凄凉景色，声音断续堪夸。客窗旅思怕闻他，偏在空阶床下。

蹬开大腿，三五跳，跳到门边，自门缝里钻将进去，蹲在那壁根下，迎着里面灯光，仔细观看。只见那大小群妖，一个个狼餐虎咽，正都吃东西哩。行者揲揲锤锤的叫了一遍。少时间，收了家火，又都去安排窝铺，各各安身。约摸有一更时分，行者才到他后边房里，只听那老魔传令，教：“各门上小的醒睡！恐孙悟空又变甚么，私人家偷盗。”又有些该班坐夜的，淅淅托托，梆铃齐响。这大圣越好行事。钻入房





ter his fight with me. I haven't been put to any trouble worth speaking of, so if you'll all sit here and relax I'll go back into the cave, find out where he keeps the ring, and steal it if I possibly can. Then I'll capture the monster, find your weapons, and return them to you to take back to Heaven." "It's late now," said Prince Nezha. "You'd better have a good night's sleep and go tomorrow morning." "You don't understand life, my lad," replied Monkey. "Who ever heard of a burglar liking to steal in broad daylight? This sort of groping about has to be done in secret under cover of darkness. That's the way the job's done." "Stop arguing, Your Highness," said the Star Lord of Fire and the two thunder gods, "We don't know anything about that sort of thing, and the Great Sage is an old hand. Let him make the most of the nighttime, when the demon is exhausted and nobody is expecting anything to happen. Please go at once."

With a chuckle the splendid Great Sage tucked his iron cudgel away, jumped down from the peak and went to the mouth of the cave, where he shook himself and turned into a cricket. Indeed,

Hard mouth, black skin, and long antennae,
Bright eyes and legs that bend like branches.
In the clear wind and in moonlight he sings by the wall;
When the night is still he talks like a human.

As he weeps in the dew the scenery seems cold;
His marvellous voice now comes in fits and starts.
Just when the homesick traveller least wishes to hear him
He finds him lurking underneath the bed.

With a few bounds of his mighty legs Monkey was at the doors. Squeezing through the narrow gap between them he squatted at the foot of the wall, looking carefully at where the light was coming from. He saw all the big and little devils devouring their food like wolves or tigers. Monkey chirped for a while, and a little later the banquet was cleared away and the devils all went to bed. About two hours later, when Monkey had just reached the room at the back, he heard the demon king ordering, "Little ones on the doors, stay awake! Sun Wukong may change himself into something and sneak in here to steal."

Those who were on watch duty that night were neatly turned out and sounding their clappers and bells. This made it even easier for the Great

门，见有一架石床，左右列几个抹粉搽胭的山精树鬼，展铺盖伏侍老魔，脱脚的脱脚，解衣的解衣。只见那魔王宽了衣服，左胳膊上，白森森的套着那个圈子，原来像一个连珠镯头模样。你看他更不取下，转往上抹了两抹，紧紧的勒在胳膊上，方才睡下。行者见了，将身又变，变作一个黄皮虻蚤，跳上石床，钻入被里，爬到那怪的胳膊上，着实一口，叮的那怪翻身骂道：“这些少打的奴才！被也不抖，床也不拂，不知什么东西，咬了我这一下！”他却把圈子又捋上两捋，依然睡下。行者爬上那圈子，又咬一口。那怪睡不得，又翻过身来道：“刺闹杀我也！”

行者见他关防得紧，宝贝又随身，不肯除下，料偷他的不得。跳下床来，还变做促织儿，出了房门，径至后面，又听得龙吟马嘶。原来那层门紧锁，火龙、火马，都吊在里面。行者现了原身，走近门前，使个解锁法，念动咒语，用手一抹，扞扞一声，那锁双锁俱就脱落；推开门，闯将进去观看，原来那里面被火器照得明晃晃的，如白日一般。忽见东西两边斜靠着几件兵器，都是太子的砍妖刀等物，并那火德的火弓、火箭等物。行者映火光，周围看了一遍，又见那门背后一张石桌子上有一个篋丝盘儿，放着一把毫毛。大圣满心欢喜，将毫毛拿起来，呵了两口热气，叫声“变！”即变作三五十个小猴；教他都拿了刀、剑、杵、索、球、轮及弓、箭、枪、车、葫芦、火鸦、火鼠、火马，一应套去之物，骑了火龙，纵起火势，从里边往外烧来。只听得烘烘焮

大中华文库
PDG



Sage to go about his business. Creeping into the monster's bedroom he saw a stone bed on either side of which stood powdered and painted mountain and tree spirits. They were spreading out the bedding and waiting on the old demon, taking off his boots and clothes. When the old demon was undressed Monkey could see the ring gleaming white on his left arm. It looked like a bracelet made from a string of pearls. Instead of taking it off the demon pushed it up his arm a couple of times to jam it more firmly into place before going to sleep. Seeing this, Monkey changed himself again, this time into a brown-skinned flea that jumped up on the bed, burrowed into the bedding, climbed on the monster's arm, and bit him so hard that he sat up with a yell of, "Bloody slaves, you need some more flogging. You didn't shake out the quilt or dust the bed, and I've just been bitten." He rubbed the ring twice more and went back to sleep. Monkey climbed on the ring and bit him again, so that the monster sat up again, unable to sleep. "I'm itching to death," he complained.

Seeing that the security was so strict and that the demon kept the treasure on himself and was not going to take it off Monkey realized that he would be unable to steal it. So he jumped down from the bed, turned himself back into a cricket, left the bedroom, and went straight to the back, where he heard the groans and whimpers of the dragons and horses again, but now from behind tightly shut doors. Monkey turned back to his own form and went up to the doors to open the lock by magic. He said a spell and rubbed the lock, making its tongues both click open. He then pushed the doors open and rushed inside, where it was as bright as day in the light from all the fire instruments and creatures. He noticed some weapons leaning against the walls on either side: Prince Nezha's demon-hacking cutlass and other arms as well as the fire bows, arrows and the rest of the Star Lord of Fire's gear. Looking all around by the light of the fires he noticed to his delight a handful of hairs lying in a bamboo basket on a stone table behind the doors. Monkey picked them up, blew on them twice with warm breath, shouted "Change!" and turned them into three or four dozen little monkeys. He told them to take the cutlass, sword, pestle, rope, ball, wheel, bow, arrows, spear, carts, gourd, fire crows, fire rats, fire horses and everything else that had been caught in the ring; then he mounted the fire dragon and started a blaze burning from the inside

焮，扑扑乒乓，好便似咋雷连炮之声。慌得那些大小妖精，梦梦查查的，抱着被，朦着头，喊的喊，哭的哭，一个个走投无路，被这火烧死大半。美猴王得胜回来，只好有三更时候。

却说那高峰上，李天王众位，忽见火光幌亮，一拥前来。见行者骑着龙，喝喝呼呼，纵着小猴，径上峰头，厉声高叫道：“来收兵器！来收兵器！”火德与哪吒答应一声，这行者将身一抖，那把毫毛复上身来。哪吒太子收了他六件兵器，火德星君着众火部收了火龙等物，都笑吟吟赞贺行者不题。

却说那金峯洞里火焰纷纷，唬得个兕大王魂不附体，急欠身开了房门，双手拿着圈子，东推东火灭，西推西火消，满空中冒烟突火，执着宝贝跑了一遍，四下里烟火俱熄。急忙收救群妖，已此烧杀大半，男男女女，收不上百十余丁；又查看藏兵之内，各件皆无；又去后面看处，见八戒、沙僧与长老还捆住未解，白龙马还在槽上，行李担亦在屋里。妖魔遂恨道：“不知是那个小妖不仔细，失了火，致令如此！”旁有近侍的告道：“大王，这火不干本家之事，多是个偷营劫寨之贼，放了那火部之物，盗了神兵去也。”老魔方然省悟道：“没有别人，断乎是孙悟空那贼！怪道我临睡时不得安稳！想是那贼猴变化进来，在我这胳膊叮了两口。一定是要



outwards. There was a great roaring and loud cracks that sounded like thunder and cannons. All the big and little demons were thrown into such panic and confusion that they wrapped themselves in their quilts, covered their heads, shouted and wept. As they had nowhere to flee most of them were burnt to death. When the Handsome Monkey King returned in victory it was about midnight.

When Heavenly King Li and the other gods spotted the dazzling fire from the mountaintop they rushed forward to see Brother Monkey riding the dragon and driving the little monkeys straight up to the peak. "Come and get your weapons," he shouted, "come and get your weapons." The Star Lord of Fire and Nezha replied, whereupon Monkey shook himself and put all the hairs back on his body. Nezha recovered his six weapons, and the Star Lord told his subordinates to collect the fire dragon and the rest of the fire creatures and implements. They were all laughing with pleasure as they congratulated Monkey.

The blaze in the Jindou Cave gave the Great Rhinoceros King such a fright that his souls left his body. He sat up at once, threw open the doors of his bedroom, and held the ring out in both hands to the east and the west to put out the fire. Then he ran all around holding out his treasure, which extinguished all the flames and smoke that filled the air, and tried to rescue his demons, most of whom were dead. He could only muster a hundred or so, male and female; and when he looked at where the weapons were kept he found them all gone. Going round to the back he saw Pig, Friar Sand and the Tang Priest still tied up there, the white horse still tethered to the trough and the luggage still in the room. "I wonder which careless little devil started that fire," he said angrily. "Look what it has done!" "Your Majesty," said his attendants, "the fire was nothing to do with anyone in our household. It was probably a burglar who let all the fire creatures go and stole the magic weapons."

Only then did the demon realize what had happened. "I'm certain it was Sun Wukong," he said. "It can't have been anyone else. No wonder I couldn't get to sleep. The thieving monkey must have turned himself into something to get in here and bite my arm twice. He must have been trying to steal my treasure but failed because I was wearing it too

偷我的宝贝，见我抹勒得紧，不能下手，故此盗了兵器，纵着火龙，放此狠毒之心，意欲烧杀我也。——贼猴啊！你枉使机关，不知我的本事！我但带了这件宝贝，就是入大海而不能溺，赴火池而不能焚哩！这番若拿住那贼，只把刮了点垛，方趁我心！”

说着话，懊恼多时，不觉的鸡鸣天晓。那高峰上太子得了六件兵器，对行者道：“大圣，天色已明，不须怠慢。我们趁那妖魔挫了锐气，与火部等扶住你，再去力战，庶几这次可擒拿也。”行者笑道：“说得有理。我们齐了心，耍子儿去耶！”

一个个抖擞威风，喜弄武艺，径至洞口。行者叫道：“泼魔出来！与老孙打者！”原来那里两扇石门被火气化成灰烬，门里边有几个小妖，正然扫地撮灰。忽见众圣齐来，慌得丢了扫帚，撇下灰耙，跑入里面，又报道：“孙悟空领着许多天神，又在门外骂战哩！”那兕怪闻报大惊：挖进进，钢牙咬响；滴溜溜，环眼睁圆。挺着长枪，带了宝贝，走出门来，泼口乱骂道：“我把你这个偷营放火的贼猴！你有多大手段，敢这等藐视我也？”行者笑脸儿骂道：“泼怪物！你要知我的手段，且上前来，我说与你听：

自小生来手段强，乾坤万里有名扬。
当时颖悟修仙道，昔日传来不老方。
立志拜投方寸地，虔心参见圣人乡。
学成变化无量法，宇宙长空任我狂。



tightly. So he stole the weapons and released the fire dragon. What a vicious idea: he was trying to burn me to death. Evil monkey! Your cleverness will get you nowhere: you don't know my powers yet. As long as I have this treasure I can go into the ocean without drowning and into fire without being burnt. If I catch that bandit I'll chop him up into little bits and burn him as a torch. That's the only way I'll feel better about it."

After he had been talking to himself in his misery for a long time he did not notice the cocks crowing for the dawn. Up on the mountaintop Prince Nezha, who now had his six weapons back, said to Monkey, "Great Sage, it's light now and we must lose no time. We should fight the demon while his morale is still low. We'll support you with all the fire forces while you take him on, and this time I think you'll be able to capture him." "You're right," said Monkey. "We'll all pull together. Let's have some fun."

Every one of them braced himself and displayed his martial prowess as they headed for the mouth of the cave. "Come out, damned demon," shouted Monkey, "and fight with me." The two stone doors had been reduced to ashes by the blaze, and the little devils inside were sweeping up and picking over the cinders. The approach of all the gods made them drop their brooms and their ash forks in panic as they rushed back inside to report, "Sun Wukong is here with a host of gods from Heaven demanding battle again." The news caused the rhinoceros monster great alarm. He noisily ground his teeth of steel, his eyes bulged with fury, and he went out holding his spear and his treasure, pouring out insults: "I'll get you, you thieving arsonist of an ape. What sort of powers do you have that give you the right to treat me with such contempt?" "Damned devil," retorted Monkey with a smile on his face, "if you want to know my powers I'll tell you:

Since I was little my powers have been great;
My fame has spread in heaven and in earth.
As a bright young thing I learned to be immortal,
Acquiring the traditions of eternal youth.
I determined to visit the land of the heart
And reverently went to the country of the sages.
I learned the magic of infinite changes
And roamed at will through cosmic space.



闲在山前将虎伏，闷来海内把龙降。
祖居花果称王位，水帘洞里逞刚强。
几番有意图天界，数次无知夺上方。
御赐齐天名大圣，敕封又赠美猴王。
只因宴设蟠桃会，无简相邀我性刚。
暗闯瑶池偷玉液，私行宝阁饮琼浆；
龙肝凤髓曾偷吃，百味珍馐我窃尝；
千载蟠桃随受用，万年丹药任充肠；
天宫异物般般取，圣府奇珍件件藏。
玉帝访我有手段，即发天兵摆战场。
九曜恶星遭我贬，五方凶宿被吾伤。
普天神将皆无敌，十万雄师不敢当。
威逼玉皇传旨意，灌江小圣把兵扬。
相持七十单二变，各弄精神个个强。
南海观音来助战，净瓶杨柳也相帮。
老君又使金刚套，把我擒拿到上方。
绑见玉皇张大帝，曹官拷较罪该当。
即差大力开刀斩，刀砍头皮火焰光。
百计千方弄不死，将吾押赴老君堂。



My hobby was subduing the tigers on the hills;
When bored I forced the ocean dragons to submit.
I was monarch of the Mountain of Flowers and of Fruit,
And showed off my power in the Water Curtain Cave.
Often I decided to go up to Heaven
And in my folly I occupied the place above.
I was called the Great Sage Equalling Heaven
And given the title of Handsome Monkey King.
When they held a banquet of their magic peaches
I was most angry at not being invited.
Secretly I went to steal jade liquor,
Drinking this rare wine in their elegant pavilions.
Liver of dragons, the marrow of the phoenix,
And many other delicacies did I steal that day.
I ate my fill of those immortal peaches,
And packed my stomach with pills of eternal life.
I then purloined all kinds of Heavenly marvel
And tucked away the treasures of that palace.
Because the Jade Emperor had learned of my powers
Heavenly soldiers were sent into battle
The Nine Bright Shiners I sent on their way;
I wounded all five of the evil constellations.
The generals of Heaven were no match for me:
A hundred thousand soldiers all lost their nerve.
The Jade Emperor then was forced to summon
The Little Sage Erlang to join in the fight.
We both went through our seventy-two changes,
Each of us showing his spirit and strength.
The Bodhisattva Guanyin came to their aid
With her vase of pure water and her sprig of willow,
And Lao Zi used his Diamond Jade
To take me a prisoner back up to Heaven.
They led me in chains to the Jade Monarch's palace
Where legal officials determined my fate.
Strong soldiers were ordered to cut off my head,
But the hacks at my scalp only made sparks fly
When they tried all their tricks but nothing killed me.
I then was escorted to the palace of Lao Zi.



六丁神火炉中炼，炼得浑身硬似钢。
七七数完开鼎看，我身跳出又凶张。
诸神闭户无遮挡，众圣商量把佛央。
其实如来多法力，果然智慧广无量。
手中赌赛翻筋斗，将山压我不能强。
玉皇才设‘安天会’，西域方称极乐场。
压困老孙五百载，一些茶饭不曾尝。
金蝉长老临凡世，东土差他拜佛乡。
欲取真经回上国，大唐帝主度先亡。
观音劝我皈依善，秉教迦持不放狂。
解脱高山根下难，如今西去取经章。
泼魔休弄獐狐智，还我唐僧拜法王！”

那怪闻言，指着行者道：“你原来是个偷天的大贼！不要走！吃吾一枪！”这大圣使棒来迎。两个正自相持，这壁厢哪吒太子生嗔，火德星君发狠，即将那六件神兵，火部等物，望妖魔身上抛来。孙大圣更加雄势。一边又雷公使掇，天王举刀，不分上下，一拥齐来。那魔头巍巍冷笑，袖子中暗暗将宝贝取出，撒手抛起空中，叫声“着！”唿喇的一下，把六件神兵、火部等物、雷公掇、天王刀、行者棒，尽



The Six Dings refined me with the fire of their furnace
And made my whole body as hard as steel.
After seven times seven days the furnace was opened,
And out I jumped, more terrible than ever.
The gods all shut their gates, unable to resist,
And the sages decided to ask the Buddha's help.
Great was the power of the Buddha's dharma,
Indeed his wisdom is infinitely mighty.
I wagered with a somersault to jump out of his hand,
But he crushed me with a mountain that rendered me powerless.
Then the Jade Emperor celebrated peace
And the West was proclaimed to be a land of bliss.
I was crushed by the mountain for five hundred years
Never tasting a mouthful of tea or of food.
When the Golden Cicada came down to earth
He was sent from the east to visit the Buddha.
He wants to bring the scriptures back to China,
So the Tang ruler could save his ancestors' souls.
Guanyin converted me to the side of goodness,
To hold to the teachings and keep myself in check.
Since I was released from the agonizing mountain
I have been heading west to fetch the true scriptures.
Do not try to use your evil cunning, devil:
Return to me my master to worship the Buddha."

When he had heard all this the demon pointed at Monkey and replied, "So you're the thief who robbed Heaven. Stay where you are and take this!" The Great Sage parried the spear with his cudgel, and just as the two of them were starting to fight again Nezha and the Star Lord of Fire lost their tempers and flung all their magic weapons and fire-raising equipment at the demon king. Monkey was more ferocious than ever, while the thunder gods with their thunder splinters and the Heavenly King with his sword rushed into the fray together, not worrying about rank and seniority.

The demon king gave a mocking and majestic laugh, discreetly brought the ring out of his sleeve and threw it into the air with a shout of "Catch them!" It came whistling down, catching the six magic weapons, all the fire-raising equipment and creatures, the thunder gods' thunderbolt, the

情又都捞去。众神灵依然赤手，孙大圣仍是空拳。妖魔得胜回身，叫：“小的们，搬石砌门，动土修造，从新整理房廊。待齐备了，杀唐僧三众来谢土，大家散福受用。”众小妖领命维持不题。

却说那李天王帅众回上高峰，火德怨哪吒性急，雷公怪天王放刁，惟水伯在旁无语。行者见他们面不断睹，心有萦思，没奈何，怀恨强欢，对众笑道：“列位不须烦恼。自古道：‘胜败兵家之常。’我和他论武艺，也只如此；但只是他多了这个圈子，所以为害，把我等兵器又套将去了。你且放心，待老孙再去查查他的脚色来也。”太子道：“你前启奏玉帝，查堪满天世界，更无一点踪迹；如今却又何处去查？”行者道：“我想起来，佛法无边。如今且上西天问我佛如来，教他着慧眼观看大地四部洲，看这怪是那方生长，何处乡贯住居，圈子是件甚么宝贝。不管怎的，一定要拿他，与列位出气，还汝等欢喜归天。”众神道：“既有此意，不须久停，快去！快去！”

好行者，说声去，就纵筋斗云，早至灵山。落下祥光，四方观看，好去处：

灵峰疏杰，迭嶂清佳，仙岳顶巅摩碧汉。西天瞻巨





Heavenly King's sword and Monkey's cudgel. Once again the gods were all empty-handed and the Great Sage Sun disarmed. The triumphant demon turned round to say, "Little ones, fetch rocks to make new doors, and start digging and building to refurbish all the rooms inside. When that's done I'll slaughter the Tang Priest and his disciples as a thanksgiving to the local god, and you'll all have a share." The little demons all set to as they had been instructed.

When Heavenly King Li led his troops back up the mountain the Star Lord of Fire was grumbling about Nezha's impatience and the thunder gods were angry with the Heavenly King for behaving badly. The only person keeping quiet was the Earl of the Yellow River. Seeing how they were all unwilling to look each other in the face and were worried, desperate, resentful and trying to make himself look cheerful, Brother Monkey said to them with a smile, "Don't be upset. Victory and defeat are all part of the soldier's routine. The demon's only so-so in fighting skill. The only thing that makes him so dangerous is that ring which has caught all our weapons again. Don't worry. I'll go and make some more inquiries about who and what he is." "But last time you asked the Jade Emperor to have an inspection of the whole of Heaven you found no trace of him," said Prince Nezha. "Where are you going to look for him now?" "As I recall," said Monkey, "the Buddha's dharma is boundless. I'll go to the Western Heaven to ask the Tathagata Buddha to look at all four continents with his all-seeing eyes and find out where the demon was born, where his home is officially registered, and what his ring really is. Whatever happens we must capture him to avenge you gentlemen and allow you to return to Heaven happy." "In that case," said the gods, "don't stay here a moment longer. Go at once."

Splendid Monkey said, "Go!" and with one bound of his somersault cloud he was soon at Vulture Peak. Bringing down his auspicious light he looked all around. It was a wonderful place:

Nobly tower the sacred peaks,
Pure is the beauty of the many crags,
Magical summits rise to touch the jade-blue sky,
This is what holds the Western Heaven in place,





镇，形势压中华。元气流通天地远，威风飞彻满台花。时闻钟磬音长，每听经声明朗。又见那青松之下优婆讲，翠柏之间罗汉行。白鹤有情来鹭岭，青鸾着意伫闲亭。玄猴对对擎仙果，寿鹿双双献紫英。幽鸟声频如诉语，奇花色绚不知名。回峦盘绕重重顾，古道湾环处处平。正是清虚灵秀地，庄严大觉佛家风。

那行者正然点看山景，忽听得有人叫道：“孙悟空，从那里来？往何处去？”急回头看，原来是比丘尼尊者。大圣作礼道：“正有一事，欲见如来。”比丘尼道：“你这个顽皮！既然要见如来，怎么不登宝刹，且在这里看山？”行者道：“初来贵地，故此大胆。”比丘尼道：“你快跟我来也。”这行者紧随至雷音寺山门下，又见那八大金刚，雄纠纠的，两边挡住。比丘尼道：“悟空，暂候片时，等我与你奏上去来。”行者只得住立门外。那比丘尼至佛前合掌道：“孙悟空有事，要见如来。”如来传旨令人，金刚才闪路放行。

行者低头礼拜毕，如来问道：“悟空，前闻得观音尊者解脱汝身，皈依释教，保唐僧来此求经，你怎么独自到此？有





Dominating China with its great might.
Its primal energy permeates earth and sky,
Covering all with splendour as its majesty spreads.
The sounds of bells and chimes reverberate for long
While voices can be heard reciting holy sutras.
Under blue pines the faithful preach
While arhats stroll among the cypresses.
White cranes come with purpose to the Vulture peak;
Phoenixes choose to perch on its empty pavilions.
Monkeys in twos pick immortal fruit;
Pairs of deer present milk vetch.
The songs of hidden birds seem to pour out their woes;
One cannot put names to the strange and brilliant flowers.
Ridge upon ridge enfold here many times over;
Smooth are the ancient paths that wind around.
This is a place of purity and magic,
The noble home of the enlightened Buddha.

As Monkey was admiring the mountain scenery someone called to him, "Where have you come from, Sun Wukong, and where are you going?" He turned round at once to see it was an honourable bhiksuni, or nun. "There is a matter on which I would like to see the Tathagata," said Monkey with a bow. "You're so naughty," said the bhiksuni. "If you're here to see the Tathagata why don't you go straight up to his monastery instead of admiring the scenery?" "I only had the effrontery to look because this is my first visit," Monkey replied. "Come with me at once," said the bhiksuni, and Monkey went with her to the gates of the Thunder Monastery, where their way was blocked by the eight vajrapanis, the ferocious guardian gods. "Wait here for a while, Wukong, while I make a report on your behalf," said the bhiksuni. Monkey stood outside the gates while the bhiksuni went into the Buddha's presence, put her hands together, and said, "Sun Wukong is here on a matter over which he wishes to see you, Tathagata." The Buddha sent for Monkey, and the vajrapanis then allowed him in.

When Monkey had made his kowtows the Buddha asked, "Why are you here by yourself? I was told that you were converted to the faith after the honourable Guanyin released you, and that you were escorting



何事故？”行者顿首道：“上告我佛。弟子自秉迦持，与唐朝师父西来，行至金峴山金峴洞，遇着一个恶魔头，名唤兕大王，神通广大，把师父与师弟等摄入洞中。弟子向伊求取，没好意，两家比进，被他将一个白森森的一个圈子，抢了我的铁棒。我恐他是天将思凡，急上界查勘不出。蒙玉帝差遣李天王父子助援，又被他抢了太子的六般兵器，及请火德星君放火烧他，又被他将火具抢去。又请水德星君放水滄他，一毫又滄他不着。弟子费若干精神气力，将那铁棒等物偷出，复去索战，又被他将前物依然套去，无法收降。因此特告我佛：望垂慈与弟子看看，果然是何物出身，我好去拿他家属四邻，擒此魔头，救我师父，合拱虔诚，拜求正果。”如来听说，将慧眼遥观，早已知识。对行者道：“那怪物我虽知之，但不可与你说。你这猴儿口敞，一传道是我说他，他就不与你斗，定要嚷上灵山，反遗祸于我也。我这里着法力助你擒他去罢。”行者再拜称谢道：“如来助我什么法力？”如来即令十八尊罗汉开宝库取十八粒“金丹砂”与悟空助力。行者道：“金丹砂却如何？”如来道：“你去洞外，叫那妖魔比试，演他出来，却教罗汉放砂，陷住他，使他动不得





the Tang Priest here to fetch the scriptures. What has happened?" "I report to my Buddha," said Monkey, his head touching the ground, "that your disciple has been escorting the Tang Priest westwards ever since my conversion. At the Jindou Cave in Mount Jindou we're up against an evil demon called the Great Rhinoceros King who has tremendous magic powers. He is holding my master and fellow disciples as prisoners in his cave. I have asked the demon to return them, but his intentions are evil. When we fought he grabbed my iron cudgel with a gleaming white ring. I thought he might be some officer from Heaven with a yearning for earthly things so I went straight up there, but on inspection could not find any missing. The Jade Emperor kindly sent Heavenly King Li and his son Nezha to help me, but the demon took the prince's six weapons. Then I asked the Star Lord of Fire to burn him out, but he took all the fire-raising equipment and creatures. Next I asked the Star Lord of Water to drown him, but not a drop touched him. I went to a lot of effort to steal back the cudgel and all the rest of it, challenged him to another fight, and lost it all to him again. I have no way of subduing him. That is why I have come to ask my Buddha to show his disciple mercy and look to see where the monster is from. Then I'll be able to arrest his relations and neighbours, capture him and rescue the master. Then we'll all be able to seek the true achievement together reverently."

When the Buddha heard this his all-seeing eyes looked far away, and all was revealed to him at once. "I know who that monster is," he said, "but I must not tell you. You cannot keep your mouth shut, little monkey, and once you put it about that I told you he would stop fighting you and come to make a row here on Vulture Peak. I would only be asking for trouble for myself. In stead I will give you some dharma power to help you capture him." "What dharma power will the Tathagata give me?" asked Monkey, kowtowing in thanks. The Tathagata Buddha then told his eighteen arhats to open their treasury and take eighteen grains of golden cinnabar sand with them. "What does golden cinnabar sand do?" Monkey asked. "Go and have another contest with the demon outside the cave," the Buddha replied. "Lure him out so that the arhats can drop their sand on him and fix him to the spot. He will not be able to move his body or lift a leg, and you will be able to beat him up as you see fit,"

身，拔不得脚，凭你揪打便了。”行者笑道：“妙！妙！妙！趁早去来！”

那罗汉不敢迟延，即取金丹砂出门。行者又谢了如来。一路查看，止有十六尊罗汉，行者嚷道：“这是那个去处，却卖放人！”众罗汉道：“那个卖放？”行者道：“原差十八尊，今怎么只得十六尊？”说不了，里边走出降龙、伏虎二尊，上前道：“悟空，怎么就这等放刁？我两个在后听如来吩咐话的。”行者道：“忒卖法！忒卖法！才自若嚷迟了些儿，你敢就不出来了。”众罗汉笑呵呵驾起祥云。

不多时，到了金峯山界。那李天王见了，帅众相迎，备言前事。罗汉道：“不必絮繁，快去叫他出来。”这大圣捻着拳头，来于洞口，骂道：“腭泼怪物，快出来与你孙外公见个上下！”那小妖又飞跑去报。魔王怒道：“这贼猴又不知请谁来猖獗也！”小妖道：“更无甚将，止他一人。”魔王道：“那根棒子已被我收来，怎么却又一人到此？敢是又要走拳？”随带了宝贝，绰枪在手，叫小妖搬开石块，跳出门来，骂道：“贼猴！你几番家不得便宜，就该回避，如何又来吆喝？”行者道：“这泼魔不识好歹！若要你外公不来，除非你服了降，陪了礼，送出我师父、师弟，我就饶你！”那怪道：“你那三个和尚已被我洗净了，不久便要宰杀，你还不识起倒？去了罢！”





“Splendid,” said Monkey with a smile, “splendid. Let’s go straight away.”

Not daring to delay, the arhats fetched the golden cinnabar sand and set out, while Brother Monkey thanked the Buddha once more. When they were on their way Monkey found on counting that there were only sixteen arhats. “What sort of place is this if you let people bribe their way out of their duties?” Monkey asked. “What do you mean, bribing their way out of their duties?” “Eighteen of you were sent,” Monkey replied, “so why are there only sixteen of you now?” Before the words were out of his mouth the arhats Dragon-subduer and Tiger-queller came up to him and asked, “Wukong, how can you be so wicked? We stayed behind to receive the Buddha’s instructions.” “You’ve too tricky,” said Monkey, “too tricky. If I’d called out any later I dare say you wouldn’t have come at all.” All the arhats were laughing as they mounted their auspicious clouds

They were soon at Mount Jindou. When Heavenly King Li saw them he led his hosts out in greeting and started to tell them all that had happened. “Spare us the details,” the arhats said, “Call him out as soon as you can.” The Great Sage made a spell with his hands, went to the mouth of the cave, and started shouting insults: “Come out, you bloated fiend, come out and see if you can beat your grandfather Monkey.” The little devils flew in to report, and the demon king said in fury, “Who’s the thieving ape asked along to help him in his wickedness?” “There are no soldiers with him,” the little devils replied. “He’s there by himself.” “How could he possibly dare to come back here alone?” the demon king wondered. “I’ve got his cudgel. Does he want another boxing match?” Taking his ring and brandishing his spear the demon told the little devils to clear away the rocks blocking the entrance and leapt outside. “Damned ape,” he shouted insultingly, “make yourself scarce. You’ve been beaten often enough. What are you here shouting for again?” “Damned demon,” said Monkey, “you don’t know what’s good for you. The only way to stop me coming back is to surrender, apologize and give my master and my fellow disciples back. Do that and I’ll spare you.” “I’ve already had those three monks of yours cleaned up,” the monster replied, “and soon I’m going to slaughter them. Don’t you realize that yet? Get lost!”

行者听说“宰杀”二字，挖蹬蹬，腮边火发，按不住心头之怒，丢了架子，轮着拳，斜行拘步，望妖魔使个挂面。那怪展长枪，劈手相迎。行者左跳右跳，哄那妖魔。妖魔不知是计，赶离洞口南来。行者即招呼罗汉把金丹砂望妖魔一齐抛下，共显神通，好砂！正是那：

似雾如烟初散漫，纷纷蔼蔼下天涯。

白茫茫，到处迷人眼；

昏漠漠，飞时找路差。

打柴的樵子失了伴，采药的仙童不见家。

细细轻飘如麦面，粗粗翻复似芝麻。

世界朦胧山顶暗，长空迷没太阳遮。

不比嚣尘随骏马，难言轻软衬香车。

此砂本是无情物，盖地遮天把怪拿。

只为妖魔侵正道，阿罗奉法逞豪华。

手中就有明珠现，等时刮得眼生花。

那妖魔见飞砂迷目，把头低了一低，足下就有三尺余深；慌得他将身一纵，跳在浮上一层，未曾立得稳，须臾，又有二尺余深。那怪急了，拔出脚来，即忙取圈子，往上一撇，叫声“着！”唿喇的一下，把十八粒金丹砂又尽套去，拽回步，径归本洞。

那罗汉一个个空手停云。行者近前问道：“众罗汉，怎么



At the word “slaughter” Monkey stamped his feet, and his cheeks reddened as he could not hold back his anger for a moment longer. Dropping his guard he took a sidestep and swung his fist at the monster’s face. The monster struck back with his spear, and not realizing that Monkey was deliberately springing from side to side he allowed himself to be lured south further and further from the cave. Monkey then called on the arhats to throw their golden cinnabar sand at the demon all together. It was a marvellous display of divine power. Indeed,

At first it spread like mist or smoke
Drifting gently down from the sky.
A vast expanse of whiteness
In which nothing can be seen;
A blanket of obscurity
That hides one’s way in an instant.
The woodcutter loses his mate when gathering firewood;
The young Taoist gathering herbs cannot see his home.
The fine grains blow in the wind like flour,
The coarse ones roll like sesame seeds.
The world is lost to sight, the mountain peaks are dark,
And sunshine from the sky is blotted out.
This is not the dust kicked up by horses
Nor like the softness of a fragrant carriage.
This cinnabar sand is a merciless thing
Covering heaven and earth and capturing all demons.
Only because the monster attacked the true Way
Were the arhats commanded to show off its splendour.
In their hands they were holding pearls of brilliance
To shine with dazzling brightness at the right time.

When the demon was being blinded by the flying sand he bent down to see that it was already three feet deep on the ground. In his alarm he sprang up at once to the level above it, but before he had steadied himself it was already over two feet deeper. Now desperate, he pulled his feet free, took out his ring, and threw it up in the air with a shout of “Catch them!” As it came whistling down it caught all eighteen grains of golden cinnabar sand. The monster went back into his cave.

The empty-handed arhats stopped their clouds. “Why have you stopped



不下砂了？”罗汉道：“适才响了一声，金丹砂就不见矣。”行者笑道：“又是那话儿套将去了。”天王等众道：“这般难伏啊，却怎么捉得他，何日归天，何颜见帝也！”旁有降龙、伏虎二罗汉，对行者道：“悟空，你晓得我两个出门迟滞何也？”行者道：“老孙只怪你躲避不来，却不知有甚话说。”罗汉道：“如来吩咐我两个说：‘那妖魔神通广大，如失了金丹砂，就教孙悟空上离恨天兜率宫太上老君处寻他的踪迹，庶几可一鼓而擒也。’”行者闻言道：“可恨！可恨！如来却也闪赚老孙！当时就该对我说了，却不免教汝等远涉？”李天王道：“既是如来有此明示，大圣就当早起。”

好行者，说声去，就纵一道筋斗云，直入南天门里。时有四大元帅，擎拳拱手道：“擒怪事如何？”行者且行且答道：“未哩！未哩！如今有处寻根去也。”四将不敢留阻，让他进了天门。不上灵霄殿，不入斗牛宫，径至三十三天之外离恨天兜率宫前，见两仙童侍立，他也不通姓名，一直径走，慌得两童扯住道：“你是何人？待往何处去？”行者才说：“我是齐天大圣，欲寻李老君哩。”仙童道：“你怎这样粗鲁？且住下，让我们通报。”行者那容分说，喝了一声，往里径





dropping your sand, arhats?" asked Monkey as he came towards them. "There was a noise just now and all our golden cinnabar sand disappeared," they replied. "That thing must have caught it too," said Monkey with a laugh. "If he's as invincible as this however are we going to capture him?" the Heavenly King and the rest of them said. "When will we ever go back to Heaven, and how will we be able to face the Jade Emperor?"

Then the two arhats Dragon-subduer and Tiger-queller said to Monkey, "Wukong, do you know why we two were late setting out?" "I was cross because I thought you were skulking somewhere and not coming," said Monkey. "I didn't know you were having a conversation." "The Tathagata Buddha gave us these instructions," the arhats replied. "He said, 'That fiend has very great magic powers. If you lose your golden cinnabar sand tell Sun Wukong to go to Lord Lao Zi's Tushita Palace in the Lihen Heaven to find out about the fiend's background. If he does that he may be able to capture the monster easily.'" "What a horrible thing to do," said Monkey. "The Buddha's tricked me again. He should have told me before and spared you this long journey." "As those are the Buddha's clear instructions you should be on your way as soon as possible," said Heavenly King Li.

Splendid Monkey. Saying "I'm off" he sent his somersault cloud straight in through the Southern Gate of Heaven, where the four marshals raised their hands in greeting and asked how the capture of the demon was going. "I haven't got him yet," said Monkey without stopping, "but I now know where to find out about his background." Not daring to delay him, the four marshals let him pass through. He did not go to the Hall of Miraculous Mist or the Palace of the Dipper and the Bull, but went straight to the gates of the Tushita Palace in the Lihen Heaven that lies beyond the thirty-three heavens, where he saw two immortal boys standing in attendance. Monkey did not report his name but rushed straight in, to the consternation of the boys who grabbed him. "Who are you?" they asked, "and where are you going?" "I am the Great Sage Equalling Heaven," Monkey replied, "and I'm here to see Lord Lao Zi." "How could you be so ill-mannered?" the boys said. "Just wait there while we make a report." Allowing no further discussion Monkey shouted



走。忽见老君自内而出，撞个满怀。行者躬身唱个喏道：“老官，一向少看。”老君笑道：“这猴儿不去取经，却来我处何干？”行者道：“取经取经，昼夜无停；有些阻碍，到此行行。”老君道：“西天路阻，与我何干？”行者道：“西天西天，你且休言；寻着踪迹，与你缠缠。”老君道：“我这里乃是无上仙宫，有甚踪迹可寻？”

行者入里，眼不转睛，东张西看。走过几层廊宇，忽见那牛栏边一个童儿盹睡，青牛不在栏中。行者道：“老官，走了牛也！走了牛也！”老君大惊道：“这孽畜几时走了？”正嚷间，那童儿方醒，跪于当面道：“爷爷，弟子睡着，不知是几时走的。”老君骂道：“你这厮如何盹睡？”童儿叩头道：

“弟子在丹房里拾得一粒丹，当时吃了，就在此睡着。”老君道：“想是前日炼的‘七返火丹’，吊了一粒，被这厮拾吃了。那丹吃一粒，该睡七日哩。那孽畜因你睡着，无人看管，遂乘机走下界去，今亦是七日矣。”即查可曾偷甚宝贝。行者道：“无甚宝贝，只见他有一个圈子，甚是利害。”

老君急查看时，诸般俱在，止不见了“金刚琢”。老君





at them and went straight in, colliding with Lord Lao Zi who was coming out to meet him. "Haven't seen you for ages, old fellow," said Monkey after bowing and uttering a respectful "re-e-er", "Why are you here, you little monkey, instead of going to fetch scriptures?" asked Lord Lao Zi with a smile. To this Monkey replied,

"To fetch the holy scriptures
I toil day and night,
And now that I'm in trouble
To see you would be right."

"What have your troubles on the road to the Western Heaven to do with me?" Lord Lao Zi asked. Monkey's answer was:

"Of the Buddha's West Heaven
Please don't talk today.
It's to follow a trail
That I've come up this way."

"But this is a Supreme Immortals' palace," Lord Lao Zi replied, "so how can you be following anyone's trail up here?"

Monkey went into the palace and looked about him with great concentration. When he had gone along a number of covered walkways he noticed a boy sleeping by the buffalo pen, from which the water-buffalo was missing. "Old man," shouted Monkey, "your buffalo's escaped, your buffalo's escaped." "When did that wicked beast get away?" asked Lord Lao Zi with horror. The noise woke up the boy, who knelt before Lord Lao Zi and said, "My lord, I was asleep. I don't know when it went." "When did you go to sleep, you little wretch?" asked Lord Lao Zi angrily. "I picked up an elixir pill in the elixir laboratory and ate it," replied the boy with kowtows, "then went to sleep here." "I suppose you ate one of the seven-fired elixir tablets that must have been dropped when I refined them the other day, damn you," said Lord Lao Zi. "One of those tablets would make you sleep for seven days. The evil beast took the chance to escape and go down to the mortal world when you went to sleep and left it unguarded. That must have been seven days ago." He then ordered an inspection to find out if it had stolen any treasures. "It doesn't have any treasures, only a terrible ring," said Monkey.

When Lord Lao Zi made an urgent check he found that nothing was



道：“是这孽畜偷了我‘金刚琢’去了！”行者道：“原来是这件宝贝！当时打着老孙的是他！如今在下界张狂，不知套了我等多少物件！”老君道：“这孽畜在甚地方？”行者道：“现住金峯山金峯洞。他捉了我唐僧进去，抢了我金箍棒。请天兵相助，又抢了太子的神兵。及请火德星君，又抢了他的火具。惟水伯虽不能淹死他，倒还不曾抢他物件。至请如来着罗汉下砂，又将金丹砂抢去。似你这老官，纵放怪物，抢夺伤人，该当何罪？”老君道：“我那‘金刚琢’，乃是我过函关化胡之器，自幼炼成之宝。凭你什么兵器、水火，俱莫能近他。——若偷走我的‘芭蕉扇儿’，连我也不能奈他何矣。”

大圣才欢欢喜喜，随着老君。老君执了芭蕉扇，驾着祥云同行，出了仙宫。南天门外，低下云头，径至金峯山界。见了十八尊罗汉、雷公、水伯、火德、李天王父子，备言前事一遍。老君道：“孙悟空还去诱他出来，我好收他。”

这行者跳下峰头，又高声骂道：“腭泼孽畜！趁早出来受死！”那小妖又去报知。老魔道：“这贼猴又不知请谁来也。”急绰枪带宝，迎出门来。行者骂道：“你这泼魔，今番坐定是死了！不要走！吃吾一掌！”急纵身跳个满怀，劈脸打了一个耳括子，回头就跑。那魔轮枪就赶，只听得高峰上叫道：“那牛儿还不归家，更待何日？”那魔抬头，看见是太





missing except a diamond jade bangle. "The evil beast must have stolen my Diamond Jade Bangle," said Lord Lao Zi. "So that's what his treasure is," said Monkey, "that's what he fought me with. Goodness only knows how many of our weapons he's caught with that now he's rampaging around in the mortal world." "Where is that wicked beast now?" Lord Lao Zi asked. "In the Jindou Cave on Mount Jindou, where he's holding the Tang Priest and has captured my gold-banded cudgel. I asked for the help of heavenly soldiers, and he took Prince Nezha's magic weapons. When I invited the Star Lord of Fire to come his fire-raising equipment and creatures were taken. Although the Earl of the Yellow River couldn't drown him, at least his gear wasn't taken. Then when I asked the Buddha to send his arhats to scatter their golden cinnabar sand the demon took all that too. It looks as though you are guilty of a very serious crime in allowing a thieving and murderous monster to get away." "That Diamond Jade Bangle is a treasure I refined and created after I went out through the Han Pass to convert the foreigners. Nothing can get anywhere near it, not weapons, fire or water. But if my Plantain Fan had been stolen not even I would have been able to do anything about it."

Monkey was feeling very pleased as he accompanied Lord Lao Zi, who was carrying his Plantain Fan, out of the palace by auspicious cloud. Once they were through the Southern Gate of Heaven they brought the cloud straight down to Mount Jindou, where Lord Lao Zi greeted the eighteen arhats, the thunder gods, the Earl of the Yellow River, the Star Lord of Fire, Heavenly King Li and Prince Nezha, who told him all about what had happened. "For me to catch him Sun Wukong will have to go down to lure him out once more," Lord Lao Zi said.

Monkey jumped down from the peak and started yelling abuse once more. "Bloated, evil beast, come out and be killed." When the little devils reported once again the demon king said, "I wonder who the evil monkey has fetched this time." He went out with his spear and his treasure to have Monkey cursing him once again. "Vicious demon, you're definitely going to die this time. Stay there, and take this!" Monkey leapt straight at him, punched the demon on the ear with a swing of his fist, turned and fled. The demon was going after him, wielding his spear, when a shout came from the top of the mountain: "Go home, buffalo. What are you



上老君，就唬得心惊胆战道：“这贼猴真个是个地里鬼！却怎么就访得我的主公来也？”

老君念个咒语，将扇子搨了一下，那怪将圈子丢来，被老君一把接住；又一搨，那怪物力软筋麻，现了本相，原来是一只青牛。老君将“金刚琢”吹口仙气，穿了那怪的鼻子，解下勒袍带，系于琢上，牵在手中。至今留下个拴牛鼻的拘儿，又名“宾郎”，职此之谓。老君辞了众神，跨上青牛背上，驾彩云，径归兜率院；缚妖怪，高升离恨天。

孙大圣才同天王等众打入洞里，把那百十个小妖尽皆打死。各取兵器，谢了天王父子回天，雷公入府，火德归宫，水伯回河，罗汉向西；然后才解放唐僧、八戒、沙僧，拿了铁棒。他三人又谢了行者，收拾马匹行装，师徒们离洞，找大路方走。

正走间，只听得路旁叫：“唐圣僧，吃了斋饭去。”那长老心惊。不知是甚么人叫唤，且听下回分解。





waiting for?" When the demon looked up and saw Lord Lao Zi he trembled with fear. "That thieving ape really is a devil. How did he ever persuade my master to come?"

When Lord Lao Zi recited a spell and fanned his fan once, the monster surrendered the ring which the lord caught in his hand. When he fanned it again all the strength went out of the monster, who reverted to his true form as a water-buffalo. Lord Lao Zi then blew on the Diamond Bangle with magic breath, put it thorough the buffalo's nose, undid the sash at his own waist, threaded it through the ring and held it. To this day water-buffaloes still have devices called pegs put through their noses through which a rope can be run: this does the same job. Lord Lao Zi then took his leave of the gods, mounted the buffalo, and rode on his multi-colored cloud up to the Tushita Heaven, taking the demon with him on its lead.

Only then could the Great Sage Sun, Heavenly King Li and all of the host charge into the cave, killing all the hundred and more big and little devils and recovering their weapons and equipment. Monkey thanked Heavenly King Li and Nezha, who went back to Heaven; the thunder gods, who returned to their residence; the Star Lord of Fire, who went to his palace; the Earl of the Yellow River who went to his river; and the arhats, who returned to the Western Heaven. Finally he released the Tang Priest, Pig and Friar Sand and took back his iron cudgel. When the three of them had thanked Monkey the horse and the luggage were got ready and master and disciples left the cave to find the main route to the west.

As they were walking along they heard a call of "Holy Tang Priest, have a vegetarian meal," which startled the master. If you do not know who was calling, listen to the explanation in the next instalment.



第五十三回

禅主吞餐怀鬼孕 黄婆运水解邪胎

德行要修八百，阴功须积三千。均平物我与亲冤，始合西天本愿。

魔兕刀兵不怯，空劳水火无愆。老君降伏却朝天，笑把青牛牵转。

话说那大路旁叫唤者谁？乃金峯山山神、土地，捧着紫金钵盂叫道：“圣僧啊，这钵盂饭是孙大圣向好处化来的。因你等不听良言，误入妖魔之手，致令大圣劳苦万端，今日方救得出。且来吃了饭，再去走路。莫辜负孙大圣一片恭孝之心也。”三藏道：“徒弟，万分亏你！——言谢不尽！——早知不出圈痕，那有此杀身之害。”行者道：“不瞒师父说。只因你不信我的圈子，却教你受别人的圈子。多少苦楚，可叹！可叹！”八戒道：“怎么又有个圈子？”行者道：“都是你这孽嘴孽舌的夯货，弄师父遭此一场大难！着老孙翻天覆地，请天兵水火与佛祖丹砂，尽被他使一个白森森的圈子套去。如来暗示了罗汉，对老孙说出那妖的根原，才请老君来



Chapter 53

The Dhyana Master Conceives after Eating a Meal The Yellow-Wife Brings Waster to Remove a Devil Foetus

Eight hundred kinds of virtue must be cultivated,
Three thousand good deeds must be secretly performed.
Do not distinguish objects from self, or friend from foe:
That conforms with the teaching of the Western Heaven.
The rhinoceros demon feared no weapons;
No blame attached to the failure of water and fire.
Lord Lao Zi subdued him and took him to Heaven,
Turning the buffalo round with a smile.

The story goes on to tell who was calling by the wayside. The mountain god and local deity of Mount Jindou came out carrying a bowl of purple gold. "Holy monk," they said, "this bowl of rice was begged by the Great Sage Monkey from a pious household. You fell into the clutches of an evil demon because you would not heed good advice, putting the Great Sage to endless trouble before he was finally able to free you today. Please eat this food before continuing on your way, and do not be ungrateful for the Great Sage's respect and sense of duty."

"I am very grateful to you, disciple," said Sanzang, "and I cannot find words to express all my thanks. If I had realized before that I should not step out of the circle I would never have been in such danger of being killed." "I tell you frankly, Master," said Brother Monkey, "that because you did not trust the ring I drew you ended up the victim of someone else's ring. It caused so much trouble and suffering. Oh dear, oh dear, oh dear!" "What do you mean about another ring?" Pig asked.

"It was all your fault, you evil-tongued cretin, for getting the master into that terrible danger," said Monkey. "I had to turn heaven and earth upside down to fetch heavenly soldiers, water, fire, and even the Buddha's cinnabar sand, all of which was caught by his gleaming white ring. It was only because the Buddha gave a hint to the arhats who told me where the



收伏，却是个青牛作怪。”三藏闻言，感激不尽道：“贤徒，今番经此，下次定然听你吩咐。”遂此四人分吃那饭。那饭热气腾腾的。行者道：“这饭多时了，却怎么还热？”土地跪下道：“是小神知大圣功完，才自热来伺候。”须臾饭毕。收拾了钵盂，辞了土地、山神。

那师父才攀鞍上马，过了高山。正是涤虑洗心皈正觉，餐风宿水向西行。行够多时，又值早春天气。听了些：

紫燕呢喃，黄鹏睨睨。紫燕呢喃香嘴困，黄鹏睨睨巧音频。满地落红如布锦，遍山发翠似堆茵。岭上青梅结豆，崖前古柏留云。野润烟光淡，沙暄日色曛。几处园林花放蕊，阳回大地柳芽新。

正行处，忽遇一道小河，澄澄清水，湛湛寒波。唐长老勒过马观看，远见河那边有柳阴垂碧，微露着茅屋几椽。行者遥指那厢道：“那里人家，一定是摆渡的。”三藏道：“我见那厢也似这般，却不见船只，未敢开言。”八戒旋下行李，厉声高叫道：“摆渡的！撑船过来！”连叫几遍，只见那柳阴里面，啾啾哑哑的，撑出一只船儿。不多时，相近这岸。师徒们仔细看了那船儿，真个是：





demon had come from that I could fetch Lord Lao Zi to subdue him. He was a water-buffalo turned demon." "Good disciple," said Sanzang with infinite gratitude when he heard this, "after this experience I shall definitely take your advice in future." The four of them then ate the steaming food. "Why is this rice still hot after such a long time?" Monkey asked. "I heated it up myself when I knew that the Great Sage had succeeded," replied the local deity on his knees. The food was soon eaten, after which they put the bowl away and took their leave of the local deity and the mountain god. The master remounted and they crossed the high mountain. Their minds freed from worries, they returned to true perception; dining on the wind and sleeping in the dew they continued to the west. When they had been travelling for a long time it was once again early spring. They heard

The soft call of swallows,
The beauty of orioles.
The soft call of swallows tiring their fragrant voices;
The beauty of orioles and their frequent song.
The land is covered with flowers like brocade,
The emerald-green hills seem piled with cushions.
Fruit forms on the greengage trees on the ridge,
While an ancient cypress holds a cloud before the scar.
Pale is the misty light on the fertile plain;
Warm sands are bathed in the glow of sunset.
Orchards and trees now break into blossom;
Willows grow new shoots as the spring returns.

As they were walking along they came to a little river in which the water flowed cool, pure and deep. When he reined in his horse for a better look the Tang Priest could make out some of the roof of a thatched cottage under the green shade of willows. "That must be a ferryman's house," said Monkey, pointing at the cottage. "It looks likely enough," replied Sanzang, "but I would not like to be too sure as I cannot see any boat." "Ferryman!" yelled Pig at the top of his voice, putting the luggage down. "Bring the boat over." After a number of these shouts a rowing boat came creaking out from under the willows and was soon near their bank. When they looked carefully this is what they saw:



短棹分波，轻桡泛浪。皦堂油漆彩，舳板满平仓。船头上铁缆盘窝，船后边舵楼明亮。虽然是一苇之航，也不亚泛湖浮海。纵无锦缆牙樯，实有松桩桂揖。固不如万里神舟，真可渡一河之隔。往来只在两崖边，出入不离古渡口。

那船儿须臾顶岸。有梢子叫云：“过河的，这里去。”三藏纵马近前看处，那梢子怎生模样：

头裹锦绒帕，足踏皂丝鞋。身穿白纳绵裆袄，腰束千针裙布衫。手腕皮粗筋力硬，眼花眉皱面容衰。声音娇细如莺啭，近观乃是老裙钗。

行者近于船边道：“你是摆渡的？”那妇人道：“是。”行者道：“梢公如何不在，却着梢婆撑船？”妇人微笑不答，用手拖上跳板。沙和尚将行李挑上去，行者扶着师父上跳，然后顺过船来，八戒牵上白马，收了跳板。那妇人撑开船，摇动桨，顷刻间过了河。

身登西岸，长老教沙僧解开包，取几文钱钞与他。妇人更不争多寡，将缆拴在傍水的桩上，笑嘻嘻径入庄屋里去





Short oars dividing the waves,
Lightly skimming on the water.
The hull is painted in many colours,
Enclosing a full hold.
Iron chains are neatly coiled in the bows,
And bright is the tiller in the stern.
Although the skiff is only as light as a reed
It is the equal of an ocean-going vessel.
It may have no ivory mast or silken rigging,
But it does have cassia oars and a sternpost of pine.
Indeed this is no ship for mighty voyages,
Just a ferry fit to cross a single stream,
Coming and going between the river's banks,
Never leaving the ancient crossing place.

The boat was soon at the bank, "This way to cross the river," called the boatman. Urging the horse forward for a closer look, Sanzang saw that the boatman looked like this:

A head wrapped in a towelling cloth,
Feet in black shoes of silk.
Many a patch on cotton-padded tunic and trousers,
And around the waist was a much-stitched cotton apron.
Horny skin on the hands, and muscles hard,
Eyes dim, a wrinkled brow, and an aged face.
But the voice was a melodious as an oriole's song;
At a closer look she was clearly an old woman.

"Do you do the ferrying?" asked Monkey, approaching the boat. "Yes," the woman replied. "Why isn't the ferryman here?" Monkey asked. "Why has he left it to his wife to pole the boat?" The woman smiled and said nothing as she put the gangplank into position. Friar Sand carried the luggage aboard while Monkey helped the master on then followed himself. Pig led the horse on, after which the plank was stowed. The woman pushed off and quickly rowed them across the river.

When they were on the western bank Sanzang told Friar Sang to open one of the bundles and take out some coins to give her. The ferrywoman did not argue about the amount, but moored the boat by its painter to a stake beside the water and went back into her cottage chuckling. As he

了。三藏见那水清，一时口渴，便着八戒：“取钵盂，舀些水来我吃。”那呆子道：“我也正要些儿吃哩。”即取钵盂，舀了一钵，递与师父。师父吃了有一少半，还剩了多半，呆子接来，一气饮干，却伏侍三藏上马。

师徒们找路西行，不上半个时辰，那长老在马上呻吟道：“腹痛！”八戒随后道：“我也有些腹痛。”沙僧道：“想是吃冷水了？”说未毕，师父声唤道：“疼的紧！”八戒也道：“疼得紧！”他两个疼痛难禁，渐渐肚子大了。用手摸时，似有血团肉块，不住的骨冗骨冗乱动。三藏正不稳便，忽然见那路旁有一村舍，树梢头挑着两个草把。行者道：“师父，好了。那厢是个卖酒的人家。我们且去化他些热汤与你吃，就问可有卖药的，讨贴药，与你治治腹痛。”

三藏闻言甚喜，却打白马。不一时，到了村舍门口下马。但只见那门儿外有一个老婆婆，端坐在草墩上绩麻。行者上前，打个问讯道：“婆婆，贫僧是东土大唐来的，我师父乃唐朝御弟。因为过河吃了河水，觉肚腹疼痛。”那婆婆喜哈哈的道：“你们在那边河里吃水来？”行者道：“是在此东边清水河吃的。”那婆婆欣欣的笑道：“好耍子！好耍子！你都进来，我与你说。”

行者即搀唐僧，沙僧即扶八戒。两人声声唤唤，腆着肚子，一个个只疼得面黄眉皱，入草舍坐下。行者只叫：“婆婆，是必烧些热汤与我师父。我们谢你。”那婆婆且不烧





was thirsty and the water was so clear Sanzang said to Pig, "Get the bowl and fetch me some water to drink." Pig did as he was told and handed the water to his master, who drank only about a third of it, leaving two-thirds for the idiot to snatch and down in a single draught before helping the master back on his horse.

Master and disciples had been going less than an hour on the road west when Sanzang started to groan, "My stomach's hurting." "I've got the bellyache too," said Pig, who was behind him. "It must be because you drunk cold water," said Friar Sand, only to be interrupted by groans of "It's agony" from his master and Pig. The two of them were in unbearable pain and their abdomens were gradually swelling. When they felt with their hands there was something like a lump of flesh and blood moving and jerking around incessantly. Sanzang was feeling very unsteady when he noticed two bundles of straw hanging from the top of a tree in a village by the road. "That's good, Master," said Monkey. "There's a wineshop there. I'll go and beg you some hot water and find out if anyone sells medicine there and will let you have some medicine to ease your pain."

Sanzang was very pleased with the suggestion, so he whipped the white horse forward and was soon at the gates of the village, where he dismounted. An old woman was sitting on a bundle of straw outside the gates twisting hempen thread. Monkey went up to her, put his hands together in front of his chest in greeting, and said, "We monks have come from the Great Tang in the East. My master is the Tang Emperor's younger brother, and he has a stomachache because he drank some water from a river." "Which river did you drink from?" asked the old woman, laughing aloud. "From the clear river to the east of here," replied Monkey. "What a laugh," chuckled the old woman, "what a laugh! Come inside and I'll explain."

Monkey supported Sanzang while Friar Sand helped pig into the thatched cottage where they sat down. The two of them were groaning in agony from their protruding bellies, their faces sallow and their foreheads creased with frowns. "Please boil some water for my master, missus," said Monkey. "He must have it, and I'll be very grateful." Instead of doing this she went into the back of the house, still chuckling,

汤，笑唏唏跑走后边，叫道：“你们来看！你们来看！”那里面，蹣跚蹣跚的，又走出两三个半老不老的妇人，都来望着唐僧洒笑。行者大怒，喝了一声，把牙一嗟，唬得那一家子跌跌踉踉，往后就走。行者上前，扯住那老婆子道：“快早烧汤，我饶了你！”那婆子战兢兢的道：“爷爷呀，我烧汤也不济事，也治不得他两个肚疼。你放了我，等我说。”行者放了他，他说：“我这里乃是西梁女国。我们这一国尽是女人，更无男子，故此见了你们欢喜。你师父吃的那水不好了。那条河，唤做子母河。我那国王城外，还有一座迎阳馆驿，驿门外有一个‘照胎泉’。我这里人，但得年登二十岁以上，方敢去吃那河里水。吃水之后，便觉腹痛有胎，至三日之后，到那迎阳馆照胎水边照去。若照得有了双影，便就降生孩儿。你师吃了子母河水，以此成了胎气，也不日要生孩子。热汤怎么治得？”

三藏闻言，大惊失色道：“徒弟啊！似此怎了？”八戒扭腰撒胯的哼道：“爷爷呀！要生孩子，我们却是男身！那里开得产门？如何脱得出来？”行者笑道：“古人云：‘瓜熟自落。’若到那个时节，一定从肋下裂个窟窿，钻出来也。”

八戒见说，战兢兢，忍不得疼痛道：“罢了，罢了！死了，死了！”沙僧笑道：“二哥，莫扭，莫扭！只怕错了养儿肠，弄做个胎前病。”那呆子越发慌了，眼中噙泪，扯着行者道：“哥哥！你问这婆婆，看那里有手轻的稳婆，预先寻下几个，这半会一阵阵的动荡得紧，想是摧阵疼。快了！快



and called, "Come and see, come and see!" There was a slap of sandals inside as two or three middle-aged women came out to stare at Sanzang with grins across their faces. This made Monkey so angry that he shouted and bared his teeth at them, sending them all scurrying and stumbling inside in terror. Monkey went after them, grabbed the old woman, and said, "Boil some water this minute and I'll spare your life." "My lord," said the old woman, "hot water won't be any use. I can't do anything to help those two with their bellyaches. If you let me go I'll tell you all about it." When Monkey released her she continued, "This is the Womanland of Western Liang. All of us in this country are female, and there isn't a man among us, which is why we were so pleased to see you. It's terrible that the reverend father has drunk from that river, which is called the Motherhood River. There is a Male-welcoming Post Station outside our capital with a Pregnancy-revealing Spring. In this country we only dare drink of the river's water when we reach the age of twenty. After drinking it we feel the stomach pains of pregnancy. Three days later we go to the Pregnancy-revealing Spring at the Male-welcoming Post Station. If we see a double reflection in the waters we give birth to a child. Because your master has drunk from the Motherhood River he's pregnant. He's going to have a baby soon. What will a hot drink do to help that?"

Sanzang went pale with shock at the news. "What am I to do, disciple?" he asked. "I'm going to have a child, but I'm a man," said Pig, writhing around in his agony. "Where will the child come out? How am I to give birth to it?" "As the old saying goes, a melon falls when it's ripe," replied Monkey with a laugh. "When the time comes a hole will open under your ribs for it to be born through."

This conversation made Pig shake with fear, and the pain was more than he could bear. "I can't take any more," he said, "I can't take any more. I'm dying, I'm dying." "Stop fidgeting, brother," said Friar Sand with a grin, "stop fidgeting or else you'll get the umbilical cord in a twist and be ill before the birth." The idiot's panic was now worse than ever as with tears in his eyes he held on to Monkey and said, "Brother, ask the old lady where there are midwives with a gentle touch and send for some. The pains are coming very close to each other now. They must be labour pains. It'll be very soon now." "If they're labour pains, brother, you'd

了！”沙僧又笑道：“二哥，既知摧阵疼，不要扭动；只恐挤破浆泡耳。”

三藏哼着道：“婆婆啊，你这里可有医家？教我徒弟去买一贴堕胎药吃了，打下胎来罢。”那婆子道：“就有药也不济事。只是我们这正南街上有一座解阳山，山中有一个破儿洞，洞里有一眼‘落胎泉’。须得那泉里水吃一口，方才解了胎气。却如今取不得水了，向年来了一个道人，称名如意真仙，把那破儿洞改作聚仙庵，护住落胎泉水，不肯善赐与人；但欲求水者，须要花红表礼，羊酒果盘，志诚奉献，只拜求得他一碗儿水哩。你们这行脚僧，怎么得许多钱财买办？但只可挨命，待时而生产罢了。”行者闻得此言，满心欢喜道：“婆婆，你这里到那解阳山有几多路程？”婆婆道：“有三十里。”行者道：“好了！好了！师父放心，待老孙取些水来你吃。”

好大圣，吩咐沙僧道：“你好仔细看着师父。若这家子无礼，侵哄师父，你拿出旧时手段来，装耍虎唬他，等我取水去。”沙僧依命。只见那婆子端出一个大瓦钵来，递与行者道：“拿这钵头儿去，是必多取些来，与我们留着用急。”行者真个接了瓦钵，出草舍，纵云而去。那婆子才望空礼拜道：“爷爷呀！这和尚会驾云！”才进去叫出那几个妇人来，对唐僧磕头礼拜，都称为罗汉菩萨。一壁厢烧汤办饭，供奉唐僧不题。

却说那孙大圣筋斗云起，少顷间见一座山头，阻住云角，即按云光，睁睛看处，好山！但见那：



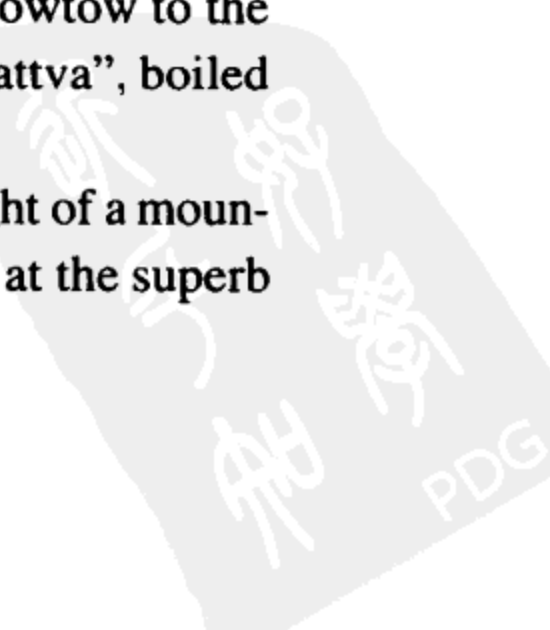
better stop writhing about if you don't want your waters to break," said Friar Sand, still grinning.

"My good lady," groaned Sanzang, "are there any doctors round here? Send one of my disciples to buy some medicine that will make me abort." "Medicine won't be any use," said the old woman. "There's a Miscarriage Spring in Childfree Cave in Mount Offspring Dissolved on the road due south from here. To end your pregnancy you must drink the water of that spring. But the spring water cannot be had now as a Taoist called the As-you-will Immortal came here the other year and changed the Childfree Cave to the Hermitage of Immortals. He's hoarding the waters of Miscarriage Spring, which he won't give away. Anyone who wants water must take him rich gifts. You have to offer mutton, wine and fruit, and be very reverent indeed before you can get a bowl of the water from him. You travelling monks couldn't possibly afford to do all that, so you'll just have to let fate take its course and have the babies when your time comes." Monkey, who was very pleased to learn all this, then asked how far it was to Mount Offspring Dissolved. "Ten miles," the old woman replied. "Fine," said Monkey. "You can stop worrying, Master. I'll go and get you some of the water."

"Look after the master properly," said the splendid Great Sage in his parting instructions to Friar Sand, "and if the people here try to bully him use your old trick of pulling a face to scare them till I get back with the water." Friar Sand was preparing to do as he was told when the old woman came out with a big earthenware bowl that she gave to Monkey. "Take this and fetch as much as you can," she said, "so that we can keep some for emergencies." Monkey left the thatched cottage with the bowl in his hands and was off on his cloud, at which the old woman bowed to the sky and said, "That monk can ride on clouds, my lord." Then she went inside and called the other women out to kowtow to the Tang Priest. They started calling him "arhat" and "Bodhisattva", boiled water and prepared a meal to offer him.

Monkey's somersault cloud soon brought him within sight of a mountain that blocked his cloud, so he brought it down to gaze at the superb mountain. He saw

A brocade of subtle blossoms,



幽花摆锦，野草铺蓝。
涧水相连落，溪云一样闲。
重重谷壑藤萝密，远远峰峦树木繁。
鸟啼雁过，鹿饮猿攀。
翠岱如屏嶂，青崖似髻鬟。
尘埃滚滚真难到，泉石涓涓不厌看。
每见仙童采药去，常逢樵子负薪还。
果然不亚天台景，胜似三峰西华山！

这大圣正然观看那山不尽，又只见背阴处，有一所庄院，忽闻得犬吠之声。大圣下山，径至庄所，却也好个去处。看那：

小桥通活水，茅舍倚青山。
村犬汪篱落，幽人自往还。

不时来至门首，见一个老道人，盘坐在绿茵之上。大圣放下瓦钵，近前道问讯。那道人欠身还礼道：“那方来者？至小庵有何勾当？”行者道：“贫僧乃东土大唐钦差西天取经者。因我师父误饮了子母河之水，如今腹疼肿胀难禁。问及土人，说是结成胎气，无方可治。访得解阳山破儿洞有‘落胎泉’可以消得胎气，故此特来拜见如意真仙，求些泉水，搭救师父。累烦老道指引指引。”那道人笑道：“此间就是破



Wild flowers spreading a green carpet,
Streams running into each other,
Brooks and clouds both at their ease.
Dense grow the creepers in many a valley,
And trees are packed close on a distant ridge.
While songbirds call wild geese fly over,
Deer drink, and gibbons climb.
The green line of peaks stands like a screen;
The blue rock face is shaped like a topknot.
It is hard to reach it across the drifting sands;
None could tire of watching the waterfall.
Taoist boys roam in search of herbs;
Foresters return with loads of firewood.
It is a worthy rival to Mount Tiantai,
And better than the threefold Huashan summit.

As the Great Sage was looking at the mountain he saw a farmhouse on its northern slope from where the barking of dogs could be heard. The Great Sage went straight down the mountainside to the farm, which was indeed a splendid place:

A bridge across a lively stream,
A cottage sheltered by the hill,
Dogs barking by the broken fence,
A recluse who comes and goes at will.

Monkey was soon at the gate, where he saw an old Taoist sitting on a green cushion. Putting down the earthenware bowl, Monkey went forward to greet him. The Taoist returned his greeting with a bow from where he sat and asked, "Where have you come from? What business brings you here to this hermitage?" "I have been sent by the emperor of the Great Tang in the east to fetch the scriptures from the Western Heaven," Brother Monkey replied. "My master's belly is unbearably painful and swollen because he drank some of the water of the Motherhood River. When we asked the local people they said it was because he is pregnant, and that there is no cure for this apart from the Miscarriage Spring in Childfree Cave in Mount Offspring Dissolved. So I have come especially to pay my respects to the As-you-will Immortal and beg him for some of the spring water with which to save my master. Could you be



儿洞，今改为聚仙庵了。我却不是别人，即是如意真仙老爷的大徒弟。你叫做什么名字？待我好与你通报。”行者道：“我是唐三藏法师的大徒弟，贱名孙悟空。”那道人问曰：“你的花红、酒礼，都在那里？”行者道：“我是个过路的挂搭僧，不曾办得来。”道人笑道：“你好痴呀！我老师父护住山泉，并不曾白送与人。你回去办将礼来，我好通报。不然请回。莫想！莫想！”行者道：“人情大似圣旨。你去说我老孙的名字，他必然做个人情，或者连井都送我也。”

那道人闻此言，只得进去通报。却见那真仙抚琴，只待他琴终，方才说道：“师父，外面有个和尚，口称是唐三藏大徒弟孙悟空，欲求落胎泉水，救他师父。”那真仙不听说便罢；一听得说个悟空名字，却就怒从心上起，恶向胆边生；急起身，下了琴床，脱了素服，换上道衣，取一把如意钩子，跳出庵门。叫道：“孙悟空何在？”行者转头，观见那真仙打扮：

头戴星冠飞彩艳，身穿金缕法衣红。
足下云鞋堆锦绣，腰间宝带绕玲珑。
一双纳锦凌波袜，半露裙裾闪绣绒。
手拿如意金钩子，镞利杆长若蟒龙。
凤眼光明眉韵竖，钢牙尖利口翻红。





so kind as to show me the way?" "This was Childfree Cave," said the Taoist with a smile, "but now it's called the Hermitage of Immortals. I am none other than the senior disciple of my master the As-you-will Immortal. Tell me your name and I will announce you." "I am the senior disciple of the Patriarch Tang Sanzang," said Monkey politely, "and my name is Sun Wukong." "Where are your presents, your wine and your offerings?" the Taoist asked. "I'm only a passing itinerant monk," said Monkey, "so I haven't been able to arrange them." "Fool!" said the Taoist with a laugh. "My master controls the spring and never gives anything away for nothing. You'd better go and fetch your offerings if you want me to announce you, or else go away and forget about it." "People will do more as a favour than on the emperor's command," Monkey replied. "Go and tell him my name and he's bound to do me this favour. He might even give me the whole spring."

The Taoist went in to report all this to the immortal, who was playing his *qin* zither, and waited till he had finished before saying, "Master, there's a Buddhist monk outside who says he's Sun Wukong, the senior disciple of Tang Sanzang. He is asking for some of the water of the Miscarriage Spring to save his master with." Had the immortal not been told this the matter would have ended there, but at the name of Sun Wukong anger surged up from his heart and evil grew from his gall. He sprang to his feet, stepped down from the low table on which he was playing the *qin*, changed from his informal clothes into his Taoist robes, and rushed out through the gates of his hermitage with his as-you-will hook in his hands. "Where is Sun Wukong?" he shouted, and Monkey turned to see that he looked like this:

On his head was a star-crown of many colours,
And his magic robe was red with threads of gold.
The cloud-shoes on his feet were thickly embroidered;
The jade belt at his waist was delicately worked.
His wave-treading hosiery was of brocade,
And glimpses showed of a silk velvet underskirt.
He held a golden as-you-will hook,
Long-handled with a base shaped like a dragon.
Bright were his phoenix eyes, and lotus-like his brows;
Steel-sharp were his teeth, and his lips bright crimson.



额下髯飘如烈火，鬓边赤发短蓬松。

形容恶似温元帅，争奈衣冠不一同。

行者见了，合掌作礼道：“贫僧便是孙悟空。”那先生笑道：“你真个是孙悟空，却是假名托姓者？”行者道：“你看先生说话。常言道：‘君子行不更名，坐不改姓。’我便是悟空。岂有假托之理？”先生道：“你可认得我么？”行者道：“我因归正释门，秉诚僧教，这一向登山涉水，把我那幼时的朋友也都疏失，未及拜访，少识尊颜。适间问道子母河西乡人家，言及先生乃如意真仙，故此知之。”那先生道：“你走你的路，我修我的真，你来访我怎的？”行者道：“因我师父误饮了子母河水，腹疼成胎，特来仙府，拜求一碗落胎泉水，解救师难也。”

那先生怒目道：“你师父可是唐三藏么？”行者道：“正是，正是。”先生咬牙恨道：“你们可曾会着一个圣婴大王么？”行者道：“他是号山枯松涧火云洞红孩儿妖怪的绰号。真仙问他怎的？”先生道：“是我之舍侄。我乃牛魔王的兄弟。前者家兄处有信来报我，称说唐三藏的大徒弟孙悟空惫懒，将他害了。——我这里正没处寻你报仇，你倒来寻我，还要甚么水哩！”行者陪笑道：“先生差了。你令兄也曾与我做朋友，幼年间也曾拜七弟兄。但只是不知先生尊府，有失



The beard beneath his chin moved like a flame;
The red hair at his temples was short and matted.
He looked more evil still than Marshal Wen
Although he wore a different kind of dress.

When Monkey saw him he put his hands together and said, "My name, sir, is Sun Wukong." "Are you really Sun Wukong," said the Taoist master with a smile, "or are you just pretending to be?" "What a thing to ask, sir! As the saying goes, a gentleman never changes his name whether he's travelling or staying at home. I am indeed Sun Wukong. Why should I want to pretend?" "Do you know who I am?" the Taoist master asked. "I've been converted to the Buddhist faith and follow Buddhist teachings," Monkey said. "I've grown distant from the friends of my childhood on this long journey and I haven't visited any. I'm afraid I don't quite recognize you. I only know your name because the people in the village west of Motherhood River told me that you are the As-you-will Immortal." "You're busy on your journey, and I am busy cultivating my true arts," the Taoist replied, "so why have you come to see me?" "Because my master is pregnant and has a belly ache after mistakenly drinking water from the Motherhood River," said Monkey. "I've come to your immortal abode to beg you for a bowl of water from the Miscarriage Spring with which to deliver him from his agony."

"Is your master Tang Sanzang?" asked the Taoist with an angry glare. "Yes, yes," said Brother Monkey. "Did you ever meet the Boy Sage King?" asked the Taoist, gnashing his teeth with hatred. "That was the title of the demon Red Boy in the Fire-cloud Cave by Withered Pine Ravine on Mount Hao," Monkey replied. "Why are you asking about him, immortal?" "He is my nephew," the immortal replied. "I am the brother of the Bull Demon King. He wrote me a letter telling me how Sun Wukong, the vicious senior disciple of Tang Sanzang, destroyed the boy. It was my great regret that I had no way of taking revenge on you here, but now you've come to my door begging for water." "You are mistaken, sir," said Monkey, putting on a smile. "Your respected elder brother used to be a friend of mine, and we were two of seven sworn brothers in my youth. The only reason I did not come to pay my respects earlier was because I did not know your address. Your good nephew has done very



拜望。如今令侄得了好处，现随着观音菩萨，做了善财童子，我等尚且不如，怎么反怪我也？”

先生喝道：“这泼猢猻！还弄巧舌！我舍侄还是自在为王好，还是人为奴好？不得无礼！吃我这一钩！”大圣使铁棒架住道：“先生莫说打的话，且与些泉水去也。”那先生骂道：“泼猢猻！不知死活！如若三合敌得我，与你水去；敌不过，只把你剁为肉酱，方与我侄子报仇。”大圣骂道：“我把你不识起倒的孽障！既要打，走上来看棍！”那先生如意钩劈手相还。二人在聚仙庵好杀：

圣僧误食成胎水，行者来寻如意仙。
那晓真仙原是怪，倚强护住落胎泉。
及至相逢讲仇隙，争持决不遂如然。
言来语去成傴僂，意恶情凶要报冤。
这一个因师伤命来求水，那一个为侄亡身不与泉。
如意钩强如蝎毒，金箍棒狠似龙巅。
当胸乱刺施威猛，着脚斜钩展妙玄。
阴手棍丢伤处重，过肩钩起近头鞭。
锁腰一棍鹰持雀，压顶三钩螳捕蝉。
往往来来争胜败，返反复复两回还。
钩拏棒打无前后，不见输赢在那边。





well. He's now serving the Bodhisattra Guanyin as the page Sudhana. He's much better off than the rest of us, so why be so angry with me?"

"Damned ape!" shouted the Taoist master. "How dare you argue like that? Is my nephew better off as a slave than he was when he enjoyed the delights of being a king? Learn to behave yourself, and try a taste of my hook." Monkey parried with his iron cudgel and said, "Don't talk about fighting. Give me some of the spring water instead." "Vicious ape," the Taoist master said again, "you don't know whether you want to live or die. If you can hold out against me for three rounds I'll give you your water, but if you can't I shall avenge my nephew by cutting you up and stewing you in soy sauce." "I'll get you, you impudent and evil creature," replied the Great Sage. "If you want a fight try my cudgel." The Taoist master blocked it with his hook, and the two of them fought a fine battle by the Hermitage of Immortals.

The holy monk conceived after drinking from a river,
So Monkey went to call on the As-you-will Immortal,
Not knowing that the Taoist was in fact a monster,
Who had used his powers to seize the Miscarriage Spring.
When he met Monkey old hatreds were revived:
They were locked in struggle and neither would yield.
As they talked on he became ever angrier,
Evilly determined to have his revenge.
One came for water to save his master's life,
Which the other would not give for his nephew's sake.
More lethal than a scorpion was the as-out-will hook,
While the gold-banded cudgel struck like a dragon,
The cudgel kept thrusting savagely at the chest,
While the hook made subtle cuts to the legs.
Grievous were the wounds where the cudgel fell,
And the hook rose from the shoulders to strike at the head.
The cudgel swung round the waist
Like a hawk after a sparrow;
The hook struck thrice at the head
Like a mantis catching a cicada.
They came and went as they struggled for mastery,
The ebb and flow of battle taking them forward and back.
There was nothing to choose between cudgel and hook;





那先生与大圣战经十数合，敌不得大圣。这大圣越加猛烈，一条棒似滚滚流星，着头乱打。先生败了筋力，倒拖着如意钩，往山上走了。

大圣不去赶他，却来庵内寻水。那个道人早把庵门关了。大圣拿着瓦钵，赶至门前，尽力气一脚，踢破庵门，闯将进去。见那道人伏在井栏上，被大圣喝了一声，举棒要打，那道人往后跑了。却才寻出吊桶来，正自打水，又被那先生赶到前边，使如意钩子把大圣钩着脚一跌，跌了个嘴碰地。大圣爬起来，使铁棒就打。他却闪在旁边，执着钩子道：“看你可取得我的水去！”大圣骂道：“你上来！你上来！我把你这个孽障，直打杀你！”那先生也不上前拒敌，只是禁住了，不许大圣打水。大圣见他不动，却使左手轮着铁棒，右手使吊桶，将索子才突鲁鲁的放下。他又来使钩。大圣一只手撑持不得，又被他一钩钩着脚，扯了个趺踵，连井索通跌下井去了。大圣道：“这厮却是无礼！”爬起来，双手轮棒，没头没脸的打将下去。那先生依然走了，不敢迎敌。大圣又要去取水，奈何没有吊桶，又恐怕来钩扯，心中暗暗想道：“且去叫个帮手来！”

好大圣，拨转云头，径至村舍门首，叫一声：“沙和尚。”那里边三藏忍痛呻吟，猪八戒哼声不绝。听得叫唤，



Neither contender emerged as the victor.

After the Taoist master had fought over ten rounds with the Great Sage but was no match for him Monkey struck at the head with more ferocity than ever, his cudgel's blows falling like a stream of shooting stars. Completely exhausted, the Taoist master fled down the mountainside trailing his as-you-will hook behind him.

Instead of pursuing him Monkey went to the hermitage in search of water, only to find that the other Taoist had already fastened the gates. Holding the earthenware bowl in his hands he went straight up to the gates, kicked through them with all his strength, and rushed in. The Taoist disciple was crouching behind the well's railings. The Great Sage shouted at him, raised his cudgel, and was about to kill him when the Taoist fled into the back. Monkey had just fetched a bucket and was on the point of filling it with spring water from the well when the master came up behind him, caught his feet with the hook, and sent him sprawling on the ground. The Great Sage pulled himself to his feet and started hitting back with his cudgel. The Taoist master swerved aside and said, wielding the hook, "We'll see if you can steal the water from my well." "Come here," shouted Monkey, "come here. I'll get you, you evil creature, and I'll beat you to death." The Taoist master did not go for Monkey but just stood guard over the well, preventing him from drawing any water. Seeing that he was not moving, Monkey whirled his cudgel round and round with his left hand and in his right took the bucket, which he sent noisily down the well on the rope. The Taoist master came back to the attack with his hook. Monkey, unable to hold him off one-handed, was tripped round his legs again and sent sprawling, dropping the bucket and rope down the well. "What a way to behave," remarked the Great Sage, getting back on his feet and taking his cudgel in both hands to lash wildly back. Once again the Taoist master fled, unable to face him. The Great Sage still wanted to draw some water but now he had no bucket and was also worried that he might be tripped by the hook again. "I'd better get someone to help me," he thought.

The splendid Great Sage turned his cloud round, went straight back to the cottage door, and shouted, "Friar Sand." When Sanzang and Pig, who were groaning and moaning in agony, heard his shout they said with

二人欢喜道：“沙僧啊，悟空来也。”沙僧连忙出门接着道：“大哥，取水来了？”大圣进门，对唐僧备言前事。三藏滴泪道：“徒弟啊，似此怎了？”大圣道：“我来叫沙兄弟与我同去。到那庵边，等老孙和那厮敌斗，教沙僧乘便取水来救你。”三藏道：“你两个没病的都去了，丢下我两个有病的，教谁伏侍？”那个老婆婆在旁道：“老罗汉只管放心。不须要你徒弟，我家自然看顾伏侍你。你们早间到时，我等实有爱怜之意；却才见这位菩萨云来雾去，方知你是罗汉菩萨。我家决不敢复害你。”

行者咄的一声道：“汝等女流之辈，敢伤那个？”老婆子笑道：“爷爷呀，还是你们有造化，来到我家！若到第二家，你们也不得囫圇了！”八戒哼哼的道：“不得囫圇，是怎么的？”婆婆道：“我一家儿四五口，都是有几岁年纪的，把那风月事尽皆休了，故此不肯伤你。若还到第二家，老小众大，那年小之人，那个肯放过你去！就要与你交合。假如不从，就要害你性命，把你们身上肉，都割了去做香袋儿哩。”八戒道：“若这等，我决无伤。他们都是香喷喷的，好做香袋；我是个臊猪，就割了肉去，也是臊的，故此可以无伤。”行者笑道：“你不要说嘴；省些力气，好生产也。”那婆婆道：“不必迟疑，快求水去。”行者道：“你家可有吊桶？借个使使。”那婆子即往后边取出一个吊桶，又窝了一条索子，递与沙僧。沙僧道：“带两条索子去。恐一时井深要用。”

沙僧接了桶索，即随大圣出了村舍，一同驾云而去。那消半个时辰，却到解阳山界。按下云头，径至庵外。大圣吩咐沙僧道：“你将桶索拿了，且在一边躲着，等老孙出头索



relief, "Friar Sand, Wukong's back." Friar Sand opened the door as quickly as he could, asking, "Have you got the water, brother?" When Monkey came in and told them what had happened Sanzang said with tears in his eyes, "What are we to do, disciple?" "I've come to take Brother Sand back to the hermitage with me," Monkey replied. "He'll fetch the water to save you while I fight that damned Taoist." "If both you healthy ones go and abandon us invalids who will look after us?" Sanzang asked. "Don't worry, venerable arhat," said the old woman who was standing beside them. "You won't need your disciples. We can look after you. We were very kind to you when you first came, and now that we have seen how that Bodhisattva can travel by cloud we know that you are arhats and Bodhisattvas. We could never possibly harm you."

"You women," snorted Monkey, "you wouldn't dare hurt anyone." "You don't know your luck, my lord," the old woman replied with a smile. "If you'd gone to any other house you'd never have come out in one piece." "What do you mean?" Pig groaned. "All of us in this family are getting on," the old woman replied, "and desire doesn't bother us any more, which is why we didn't harm you. If you'd gone to another household with women of different ages the younger ones would never have let you go. They'd have forced you to sleep with them, and if you'd refused they'd have murdered you and cut all the flesh off your bodies to put in perfume bags." "In that case I'd have been safe," said Pig. "The others smell lovely, just right for a perfume bag, but I'm a stinking boar and any flesh cut off me would stink too. I'd come to no harm." "Stop boasting," said Brother Monkey with a smile, "and save your strength for the delivery." "Fetch the water as soon as you can. Don't waste any time," the old woman said. "Do you have a well-bucket on a rope I could borrow?" Monkey asked. The old woman went out to the back and brought in a bucket on a rope as well as a spare coil of rope that she handed to Friar Sand. "Take both ropes in case the well is so deep you need them," she said.

Friar Sand took the bucket and the ropes, left the cottage with Monkey, and flew off on the same cloud. It took them less than an hour to reach Mount Offspring Dissolved, where they landed directly outside the gates of the hermitage. "Take the bucket and the ropes," Monkey told

战。你待我两人交战正浓之时，你乘机进去，取水就走。”沙僧谨依言命。

孙大圣掣了铁棒，近门高叫：“开门！开门！”那守门的看见，急入里通报道：“师父，那孙悟空又来了也。”那先生心中大怒道：“这泼猴老大无状！一向闻他有些手段，果然今日方知。他那条棒真是难敌。”道人道：“师父，他的手段虽高，你亦不亚与他，正是个对手。”先生道：“前面两回，被他赢了。”道人道：“前两回虽赢，不过是一猛之性；后面两次打水之时，被师父钩他两跌，却不是相比肩也？先既无奈而去，今又复来，必然是三藏胎成身重，埋怨得紧，不得已而来也。决有慢他师之心。管取我师决胜无疑。”

真仙闻言，喜孜孜满怀春意，笑盈盈一阵威风，挺如意钩子，走出门来喝道：“泼猢猻！你又来作甚？”大圣道：“我来只是取水。”真仙道：“泉水乃吾家之井，凭是帝王宰相，也须表礼羊酒来求，方才仅与些须；况你又是我的仇人，擅敢白手来取？”大圣道：“真个不与？”真仙道：“不与，不与！”大圣骂道：“泼孽障！既不与水，看棍！”丢一个架手，抢个满怀，不容说，着头便打。那真仙侧身躲过，使钩子急架相还。这一场比前更胜。好杀：

金箍棒，如意钩，二人奋怒各怀仇。

飞砂走石乾坤暗，播土扬尘日月愁。



Friar Sand, "and hide over there. Let me challenge him to battle. When the fight's going good and strong sneak in, fetch the water, and take it back." Friar Sand accepted his orders

Brandishing his iron cudgel the Great Sage Sun went up to the gates and shouted, "Open up! Open up!" When the gate-keeper saw him he hurried inside to report, "Master, Sun Wukong's here again. The Taoist master was furiously angry." "That evil ape is utterly impossible. I've long heard of his powers and now I know what they really are. That cudgel of his is unbeatable." "Master," said the other Taoist, "his powers may be great, but you're as good as he is. You are a match for him." "He beat me the last two times," said the master. "Yes," said the other, "but that was just because he went for you with such fury. You tripped him up with your hook twice when he was trying to draw water, so that levelled the score, didn't it? He had to run away. If he's back now it must be because he's had to. I expect Sanzang's been complaining too much as his pregnancy's so far advanced. I'm sure that he's feeling resentful of his master. You're absolutely bound to win this time, master."

This pleased the Taoist immortal and made him feel very cheerful as he went out through the doors. His face was wreathed in smiles, his manner imposing, and his hook in his hands. "Wicked ape, what are you back here for?" he shouted. "Just to fetch some water," Monkey replied. "It's my well," said the immortal, "and even if you were a king or a minister you'd still have to made me presents and offer mutton and wine before I gave you any. On top of that you're my enemy. How dare you come here empty-handed expecting water?" "Do you refuse to give me any?" Monkey asked. "Yes," said the immortal, "I won't." "Vicious and evil beast," Monkey yelled, "if you won't give me the water, take this!" He dropped his guard to strike hard with his cudgel at the immortal's head. The immortal dodged the blow and struck back with his hook. It was an even finer combat than the previous one.

The gold-banded cudgel,
The as-you-will hook,
And two fighters filled with hatred and anger.
The flying sand and stones darkened earth and sky;

大圣教师来取水，妖仙为侄不容求。
两家齐努力，一处赌安休。
咬牙争胜负，切齿定刚柔。
添机见，越抖擞，喷云暖雾鬼神愁。
朴朴兵兵钩棒响，喊声哮吼振山丘。
狂风滚滚催林木，杀气纷纷过斗牛。
大圣愈争愈喜悦，真仙越打越绸缪。
有心有意相争战，不定存亡不罢休。

他两个在庵门外交手，跳跳舞舞的，斗到山坡之下，恨苦相持不题。

却说那沙和尚提着吊桶，闯进门去，只见那道人在井边挡住道：“你是甚人，敢来取水！”沙僧放下吊桶，取出降妖宝杖，不对话，着头便打，那道人躲闪不及，把左臂膊打折，道人倒在地下挣命。沙僧骂道：“我要打杀你这孽畜，怎奈你是个人身！我还怜你，饶你去罢！让我打水！”那道人叫天叫地的，爬到后面去了。沙僧却才将吊桶向井中满满的打了一吊桶水，走出庵门，驾起云雾，望着行者喊道：“大哥，我已取了水去也！饶他罢！饶他罢！”

大圣听得，方才使铁棒支住钩子道：“你听老孙说，我本待斩尽杀绝，争奈你不曾犯法；二来看你令兄牛魔王的情





The clouds of dust and dirt made sun and moon seem sad.
The Great Sage was fetching water to save his master;
That the evil immortal refused for his nephew's sake.
Both sides fought with equal vigour
In their battle that allowed no rest.
They struggled for victory with tight-clenched jaws,
Gritting their teeth as they strove to win.
With growing skill
And ever-greater vigour
They breathed out clouds to frighten gods and ghosts.
Noisily rang the clash of their weapons
As their battle cries shook the mountains and hills.
They were a whirlwind wrecking a forest,
A pair of murderous fighting bulls.
As the battle went on the Great Sage felt happier
And the Taoist immortal had ever more energy.
Each was determined to carry on the fight;
Neither would give up till the issue was resolved.

The two of them leapt around in their fight from the gates of the hermitage to the mountain slope. It was a long and bitter struggle.

When Friar Sand rushed in through the gates with the bucket in his hand the Taoist disciple blocked his way and asked, "Who do you think you are, coming to steal our water?" Friar Sand put down his bucket and ropes, brought out his demon-quelling staff, and struck at the Taoist's head by way of an answer. Because the Taoist could not move out of the way fast enough the blow broke his arm and he fell to the ground, struggling to escape. "I was going to kill you, you evil beast," roared Friar Sand, "but seeing as you're human I feel sorry for you and I'll let you go. Now let me get my water." The Taoist crawled to the back of the hermitage thanking heaven and earth for his escape. Friar Sand then filled his bucket with water from the well, went out through the gates, rose up on his cloud, and called to Monkey, "I've got the water, brother. Spare him now, spare him."

Hearing this, Monkey held the hook at bay with his cudgel and said, "Listen to what I have to say. I was going to wipe all of you out, but

上。先头来，我被钩了两下，未得水去。才然来，我是个调虎离山计，哄你山来争战，却着我师弟取水去了。老孙若肯拿出本事来打你，莫说你是一个什么如意真仙，就是再有几个，也打死了。正是打死不如放生，且饶你教你活几年耳。已后再有取水者，切不可勒掇他。”那妖仙不识好歹，演一演，就来钩脚；被大圣闪过钩头，赶上前，喝声“休走！”那妖仙措手不及，推了一个蹶辣，挣扎不起。大圣夺过如意钩来，折为两段；总拿着又一抉，抉作四段，掷之于地道：“泼孽畜！再敢无礼么？”那妖仙战战兢兢，忍辱无言。这大圣笑呵呵，驾云而起。有诗为证，诗曰：

真铅若炼须真水，真水调和真汞干。
真汞真铅无母气，灵砂灵药是仙丹。
婴儿枉结成胎象，土母施功不费难。
推倒旁门宗正教，心君得意笑容还。

大圣纵着祥光，赶上沙僧。得了真水，喜喜欢欢，回于本处。按下云头，径来村舍。只见猪八戒腆着肚子，倚在门枋上哼哩。行者悄悄上前道：“呆子，几时占房的？”呆子慌了道：“哥哥莫取笑。可曾有水来么？”行者还要耍他，沙僧随后就到，笑道：“水来了！水来了！”三藏忍痛欠身道：“徒弟呀，累了你们也！”那婆婆却也欢喜，几口儿都出礼拜道：“菩萨呀，却是难得！难得！”即忙取个花磁盏子，舀了半



you've broken no laws and your brother the Bull Demon King is a friend of mine. The first time I came you tripped me up with your hook a couple of times and I couldn't get the water. I lured you out to fight me so that my fellow disciple could get some water. If I'd used my full powers I'd have killed several of you, never mind just one As-you-will Immortal. But it's better to spare life than to take it, so I'll let you live a few more years. Never ever try extortion on anyone who comes here for the water again." The evil and foolish immortal moved and tried to hook Monkey once more, but Monkey avoided the hook, rushed at him, and shouted, "Don't move!" The helpless immortal fell head first to the ground and was unable to get up. The Great Sage picked up his as-you-will hook, snapped it in two, then broke the two pieces into four, and threw them to the ground. "Damned beast," he said, "are you going to try any more nonsense?" The trembling immortal had to bear his humiliation in silence, and the laughing Great Sage rose up on his cloud. There is a poem that testifies to this. It goes:

When true lead is melted it yields a true liquid;
If the true liquid is mixed right, true mercury hardens.
True mercury and true lead have no feminine quality;
Magic cinnabar and herbs are the elixir of immortality.
When a child is recklessly formed and a pregnancy results
The mother of earth succeeds without any effort.
Heresy is pushed over and orthodoxy honoured;
The heart's lord succeeds and returns in smiles.

The Great Sage set off his cloud and caught up with Friar Sand. They were very pleased to be returning with the magical water as they brought their cloud down at the cottage to find Pig leaning against the door and groaning with his big belly sticking out. "Idiot," said Monkey, stealing up on him, "when did you get yourself pregnant?" "Stop teasing me," said the idiot in desperation. "Did you fetch the water?" Monkey was going to keep the joke up but Friar Sand then arrived to report with a smile, "Here's the water." Despite his agony Sanzang managed to lean forward in a kind of bow as he said, "Disciples, I'm very grateful to you." The old woman was pleased too, and the whole household came in to bow and say, "Bodhisattvas, this is wonderful, wonderful." She fetched

盏儿，递与三藏道：“老师父，细细的吃；只消一口，就解了胎气。”八戒道：“我不用盏子，连吊桶等我喝了罢。”那婆子道：“老爷爷，唬杀人罢了！若吃了这吊桶水，好道连肠子肚子都化尽了！”吓得呆子不敢胡为，也只吃了半盏。

那里有顿饭之时，他两个腹中绞痛，只听轂辘轂辘三五阵肠鸣。肠鸣之后，那呆子忍不住，大小便齐流。唐僧也忍不住要往静处解手。行者道：“师父啊，切莫出风地里去。怕人子，一时冒了风，弄做个产后之疾。”那婆婆即取两个净桶来，教他两个方便。须臾间，各行了几遍，才觉住了疼痛，渐渐的销了肿胀，化了那血团肉块。那婆婆家又煎些白米粥与他补虚。八戒道：“婆婆，我的身子实落，不用补虚。且烧些汤水与我洗个澡，却好吃粥。”沙僧道：“哥哥，洗不得澡。坐月子的人弄了水浆致病。”八戒道：“我又不曾大生，左右只是个小产，怕他怎的？洗洗儿干净。”真个那婆子烧些汤与他两个净了手脚。唐僧才吃两盏儿粥汤，八戒就吃了十数碗，还只要添。行者笑道：“夯货！少吃些！莫弄做个‘沙包肚’，不像模样。”八戒道：“没事！没事！我又不是母猪，怕他做甚？”那家子真个又去收拾煮饭。

老婆婆对唐僧道：“老师父，把这水赐了我罢。”行者道：“呆子，不吃水了？”八戒道：“我的肚腹也不疼了，胎气





a drinking bowl of decorated porcelain, half filled it with the water, and handed it to Sanzang with the words, "Venerable sir, please drink it very slowly. One mouthful will be enough to end the pregnancy." "I won't need a bowl," said Pig. "I'll drink the lot, bucket, rope and all." "Venerable sir," the woman said, "don't give me such a terrible fright. If you drank the whole bucketful it would dissolve all your insides." This gave the idiot such a fright that he behaved himself and drank only half a bowlful too.

Within less time than it takes to eat a meal the two of them were in agony: their intestines felt as if they were being wrung out and gave several loud rumbles. After that the idiot could contain himself no longer; he emptied his bowels and his bladder. The Tang Priest, also unable to contain himself, wanted to go to the lavatory. "Master," said Brother Monkey, "you mustn't go anywhere you might be in a draught, If you catch a cold you may get milk fever." The woman then brought in two latrine buckets for the pair of them. When they had both used them several times the pain stopped and their stomachs gradually started to resume their normal size as the extra flesh and blood in them was dissolved.

The woman then cooked them some plain rice porridge to settle their stomachs. "Lady," said Pig, "my stomach's very strong, and it doesn't need settling. Boil me some water for a bath before I eat my porridge." "You mustn't have a bath, brother," said Friar Sand. "Washing in the first month after childbirth can make you ill." "That wasn't childbirth," said Pig, "just a miscarriage: nothing to worry about. I want a bath to clean up." The woman then boiled some water for them to wash their hands and feet. The Tang Priest could only manage two bowls of porridge while Pig downed a dozen or so and still wanted more. "Idiot," said Monkey with a laugh, "don't eat so much. It wouldn't look pretty at all if you got a big belly like a sandbag." "No problem," said pig, "no problem. I'm not a sow, so I don't need to worry about that." The women then went out to cook him some more rice.

"Will you give me the rest of the water?" the old woman asked the Tang Priest. "Have you had enough of the water?" Monkey asked. "My stomach's stopped hurting," said Pig, "and I'm sure the pregnancy's

想是已行散了。洒然无事，又吃水何为？”行者道：“既是他两个都好了，将水送你家罢。”那婆婆谢了行者，将余剩之水，装于瓦罐之中，埋在后边地下，对众老小道：“这罐水，够我的棺材本也！”众老小无不欢喜。整顿斋饭，调开桌凳，唐僧们吃了斋。消消停停，将息了一宿。

次日天明，师徒们谢了婆婆家，出离村舍。唐三藏攀鞍上马，沙和尚挑着行囊，孙大圣前边引路，猪八戒拢了缰绳。

这里才是：

洗净口孽身干净，销化凡胎体自然。

毕竟不知到国界中还有甚么理会，且听下回分解。





completely finished. As I'm fine now I don't need any more." "As they're both better now we'll give you the water," said Monkey. The woman thanked him and buried the water in a glazed jar behind the house. "That jar of water will be enough to pay for my coffin," she told the rest of her family, who were all delighted. A vegetarian meal was prepared, tables and chairs were set out, and the monks dined. They took their time over the meal then retired for the night.

The next morning they thanked the old woman and her family and left the cottage. Sanzang mounted the horse, Friar Sand shouldered the luggage, the Great Sage Monkey led the way, and Pig held the bridle. This had been a case of

Rinsing away the evil and leaving the body pure,
Dissolving the mortal foetus to restore the natural self.

If you don't know what else happened in that country listen to the explanation in the next instalment.



第五十四回

法性西来逢女国 心猿定计脱烟花

话说三藏师徒别了村舍人家，依路西进，不上三四十里，早到西梁国界。唐僧在马上指道：“悟空，前面城池相近，市井上人语喧哗，想是西梁女国。汝等须要小心，谨慎规矩，切休放荡情怀，紊乱法门教旨。”三人闻言，谨遵严命。

言未尽，却至东关厢街口。那里人都是长裙短袄，粉面油头。不分老少，尽是妇女。正在两街上做买做卖，忽见他四众来时，一齐都鼓掌呵呵，整容欢笑道：“人种来了！人种来了！”慌得那三藏勒马难行。须臾间就塞满街道，惟闻笑语。八戒口里乱嚷道：“我是个销猪！我是个销猪！”行者道：“呆子，莫胡谈。拿出旧嘴脸便是。”八戒真个把头摇上两摇，竖起一双蒲扇耳，扭动莲蓬吊搭唇，发一声喊，把那些妇女们唬得跌跌爬爬。有诗为证。诗曰：

圣僧拜佛到西梁，国内衡阴世少阳。
农士工商皆女辈，渔樵耕牧尽红妆。
娇娥满路呼人种，幼妇盈街接粉郎。

Chapter 54

The Buddha-Nature Traveling West Enters Womanland The Mind-Ape Makes a Plan to Escape from the Beauties

When Sanzang and his disciples left the cottage they headed west, and about a dozen miles later they entered the country of Western Liang. "Wukong," said the Tang Priest on his horse, "there is a city not far ahead, and I can hear a great hubbub of voices from the marketplace. You must all be very, very careful and on your best behaviour. Do not make nonsense of the teachings of our Buddhist faith by running wild or becoming infatuated." The three disciples were determined to obey his instructions.

Before the Tang Priest had finished speaking they reached the street leading in from the eastern gate. Everyone they saw was wearing a skirt and a woman's jacket, a powdered face and oiled hair. All the people, young and old, were women. When those buying and selling in the street saw the four of them coming they started to applaud, laugh and say with smiles all over their faces, "Men, men!" Sanzang was so alarmed that he reined in his horse, unable to go any further forward. In a moment the streets were packed and the air was ringing with happy voices. "I'm a gelded pig, a gelded pig," yelled Pig in a panic. "Stop that nonsense, idiot," said Monkey. "Just show them your face the way it used to be." Pig then shook his head a couple of times, stuck up his ears shaped like reed fans, twisted his bristly, drooping snout and give a roar that made all the women collapse with fright. There is a poem to prove it that goes,

The monk came to Western Liang on his way to the Buddha;
The streets were a feminine world where males were not seen.
Peasants, scholars and artisans, merchants and fisherfolk,
Woodcutters, tillers and stock-raisers—all were women.
The beauties poured into the streets to welcome the men;
Young women come in crowds to hail the handsome groom.



PDF
PDG

不是悟能施丑相，烟花围困苦难当！

遂此众皆恐惧，不敢上前。一个个都捻手挫腰，摇头咬指，战战兢兢，排塞街傍路下，都看唐僧。孙大圣却也弄出丑相开路，沙僧也装耍虎维持。八戒采着马，掬着嘴，摆着耳朵。一行前进，又见那市井上房屋齐整，铺面轩昂，一般有卖盐卖米，酒肆茶房；鼓角楼台通货殖，旗亭候馆挂帘栊。师徒们转湾抹角，忽见有一女官侍立街下，高声叫道：“远来的使客，不可擅入城门。请投馆驿注名上簿，待下官执名奏驾，验引放行。”三藏闻言下马，观看那衙门上有一匾，上书“迎阳驿”三字。长老道：“悟空，那村舍人家传言是实，果有迎阳之驿。”沙僧笑道：“二哥，你却去‘照胎泉’边照照，看可有双影。”八戒道：“莫弄我！我自吃了那盏儿落胎泉水，已此打下胎来了，还照他怎的？”三藏回头吩咐道：“悟能，谨言！谨言！”遂上前与那女官作礼。

女官引路，请他们都进驿内，正厅坐下，即唤看茶。又见那手下人尽是三绺梳头，两截穿衣之类。你看他拿茶的也笑。少顷，茶罢。女官欠身问曰：“使客何来？”行者道：“我等乃东土大唐王驾下钦差上西天拜佛求经者。我师父便是唐



If Wuneng had not made full use of his hideous face,
The pilgrims could not have withstood a siege by the ladies.

The women were then all so frightened that they dared not approach. Clutching their hands, stooping, shaking their heads, chewing at their fingers, trembling and shaking they blocked the streets to look at the Tang Priest. The Great Sage Monkey also pulled a hideous face to clear a way for them, helped by grimaces from Friar Sand. Leading the horse, pig stuck out his snout and was flapping his ears. As they moved forward they saw that the buildings along the city streets were well-built and the shop fronts imposing. There were grocers and corn-chandlers, bars and teahouses, multi-storeyed shops where everything was sold, towers and fine mansions with well-draped windows.

Master and disciples turned one corner to come up against a female official standing in the street and shouting. "Envoys from afar, you may not enter the city gates without permission. Please go to the government post station and register your names so that I can report them to Her Majesty. When they have been examined you will be allowed to proceed." Hearing this, Sanzang dismounted and saw that the words MALE-WELCOMING POST STATION were written on a board across the door of the official building. "Wukong," said the venerable elder, "what the village people told us was true. There really is a Male-welcoming Post Station." "Brother Pig," chuckled Friar Sand, "you'd better look in the Pregnancy-revealing Spring to see if you have a double reflection." "Stop trying to make a fool of me," said Pig. "I aborted after drinking the water from Miscarriage Spring. What would I need to look for?" "Watch your words, Wuneng, watch your words," said Sanzang, turning back to give Pig his instructions before going forward and greeting the official.

She led them into the main hall of the post station, where they sat down and tea was sent for. Here too the staff all had their hair in bunches and wore skirts. There were many smiles as the tea was brought. A little later, when it had been drunk, the official gave a slight bow as she sat there and asked, "On what business have you emissaries come?" "We are envoys sent to the Western Heaven by the Great Tang emperor in the east to worship the Buddha and fetch the scriptures," Monkey replied. "My master Tang Sanzang is the Tang emperor's younger brother. I am

王御弟，号曰唐三藏。我乃他大徒弟孙悟空。这两个是我师弟：猪悟能、沙悟净。一行连马五口。随身有通关文牒，乞为照验放行。”那女官执笔写罢，下来叩头道：“老爷恕罪。下官乃迎阳驿驿丞，实不知上邦老爷，知当远接。”拜毕起身，即令管事的安排饮馔。道：“爷爷们宽坐一时，待下官进城启奏我王，倒换关文，打发领给，送老爷们西进。”三藏欣然而坐不题。

且说那驿丞整了衣冠，径入城中五凤楼前，对黄门官道：“我是迎阳馆驿丞，有事见驾。”黄门即时启奏。降旨传宣至殿，问曰：“驿丞有何事来奏？”驿丞道：“微臣在驿，接得东土大唐王御弟唐三藏。有三个徒弟，名唤孙悟空、猪悟能、沙悟净，连马五口，欲上西天拜佛取经。特来启奏主公，可许他倒换关文放行？”女王闻奏，满心欢喜，对众文武道：“寡人夜来梦见金屏生彩艳，玉镜展光明，乃是今日之喜兆也。”众女官拥拜丹墀道：“主公，怎见得是今日之喜兆？”女王道：“东土男人，乃唐朝御弟。我国中自混沌开辟之时，累代帝王，更不曾见个男人至此。幸今唐王御弟下



Sun Wukong, his senior disciple, and these two are my fellows, Zhu Wuneng, Pig, and Sha Wujing, Friar Sand. If you count the horse there are five of us altogether. We are carrying a passport with us that we beg to have inspected so that we may be allowed to continue on our way." When the woman official had finished writing all this down she dropped to her knees to kowtow to them and said, "Forgive me, my lords. I am only the superintendent of the Male-welcoming Post Station and I did not realize that you were gentlemen from a superior country who deserved to be met at a great distance from here." She rose to her feet and ordered the staff to provide them with food and drink. "Please make yourselves comfortable, my lords, while I go into the city to report to our queen. Then your document will be dealt with and you will be seen on your way west with rich presents." Sanzang was happy to sit there.

The superintendent neatened her clothes and went straight into the city to the Tower of Five Phoenixes at the palace entrance, where she said to the gate officer, "I am the superintendent of the Male-welcoming Post Station and I would like an audience with Her Majesty on a certain matter." The gate officer reported this to the queen at once, at which the superintendent was summoned straight to the throne hall to be asked what it was she had come to say. "Your humble subject," she replied, "has received in her post station Tang Sanzang the younger brother of the Tang emperor in the east. He has three disciples called Sun Wukong, Zhu Wuneng and Sha Wujing and a horse, making five of them altogether. They wish to go to the Western Heaven to worship the Buddha and fetch the scriptures. I have come especially to submit a memorial to Your Majesty asking whether they may be allowed to submit their passport for approval and proceed on their way." The queen was delighted at his report, and she said to her civil officials, "We dreamed last night of a gold screen shining with colours and a jade mirror full of light. They must have been good omens of what has happened today." The women officials crowded round the steps of the throne and said with kowtows, "Your Majesty, how can you tell that they were good omens for today?" "This man from the east," the queen replied, "is the younger brother of the Tang emperor. Since primal chaos was first cleared we have never seen a man in our country under all the queens who have reigned here. The

降，想是天赐来的。寡人以一国之富，愿招御弟为王，我愿为后，与他阴阳配合，生子生孙，永传帝业，却不是今日之喜兆也？”众女官拜舞称扬，无不欢悦。

驿丞又奏道：“主公之论，乃万代传家之好；但只是御弟三徒凶恶，不成相貌。”女王道：“卿见御弟怎生模样？他徒弟怎生凶丑？”驿丞道：“御弟相貌堂堂，丰姿英俊，诚是天朝上国之男儿，南瞻中华之人物。那三徒却是形容狞恶，相貌如精。”女王道：“既如此，把他徒弟与他领给，倒换关文，打发他往西天，只留下御弟，有何不可？”众官拜奏道：“主公之言极当，臣等钦此钦遵。但只是匹配之事，无媒不可。自古道：‘姻缘配合凭红叶，月老夫妻系赤绳。’”女王道：“依卿所奏，就着当驾太师作媒，迎阳驿丞主婚，先去驿中与御弟求亲。待他许可，寡人却摆驾出城迎接。”那太师、驿丞，领旨出朝。

却说三藏师徒们在驿厅上正享斋饭，只见外面人报：“当驾太师与我们本官老姆来了。”三藏道：“太师来却是何意？”八戒道：“怕是女王请我们也。”行者道：“不是相请，



fortunate arrival of the Tang emperor's younger brother must be a gift from Heaven. I have decided to use our country's wealth to persuade the emperor's brother to become king with me as his queen. Then we can unite the male and the female and produce sons and grandsons to pass the throne on to. So weren't they good omens?" The joyful women officials all performed dances of obeisance.

"Your Majesty's idea of passing the throne on to future generations in an excellent one," the superintendent of the post station further submitted, "but the three hideous disciples of the emperor's younger brother are not at all attractive." "What does the emperor's brother look like," the queen asked, "and how are the disciples so unattractive?" "The emperor's brother has a handsome face and an impressive bearing," the superintendent replied. "He really does look like a man from a great country ruled by a heaven-sent dynasty, a son of China in the Southern Jambu continent. But the three disciples look thoroughly vicious with faces like demons." "In that case," said the queen, "give presents to his disciples, return their passport, and send them on their way to the Western Heaven. Keep only the emperor's brother here. Is there any reason why we should not?" To this the officials bowed low and replied, "Your Majesty's ideas are completely right and your subjects will respectfully implement them. The only difficulty is that we have no matchmaker to arrange the marriage. As the old saying goes

Marriage and mating depend on red leaves;

A matchmaker ties the threads between husband and wife.

"Form what you suggest," the queen replied, "the royal tutor should be invited to be matchmaker, and the superintendent of the Male-welcoming Post Station will be the mistress of ceremonies. Go to the post station and ask for the consent of the emperor's younger brother. When he has agreed we shall go out of the city in our carriage to greet him." The tutor and the superintendent left the palace to carry out their instructions.

Sanzang and his disciples were just enjoying a vegetarian meal in the hall of the post station when someone was heard outside announcing the arrival of the queen's tutor and the superintendent. "Why is the queen's tutor here?" Sanzang asked. "Perhaps it's an invitation from the queen,"

就是说亲。”三藏道：“悟空，假如不放，强逼成亲，却怎么是好？”行者道：“师父只管允他，老孙自有处治。”

说不了，二女官早至，对长老下拜。长老一一还礼道：“贫僧出家人，有何德能，敢劳大人下拜？”那太师见长老相貌轩昂，心中暗喜道：“我国中实有造化，这个男子，却也做得我王之夫。”二官拜毕起来，侍立左右道：“御弟爷爷，万千之喜了！”三藏道：“我出家人，喜从何来？”太师躬身道：“此处乃西梁女国，国中自来没个男子。今幸御弟爷爷降临，臣奉我王旨意，特来求亲。”三藏道：“善哉！善哉！我贫僧只身来到贵地，又无儿女相随，止有顽徒三个，不知大人求的是那个亲事？”驿丞道：“下官才进朝启奏，我王十分欢喜道，夜来得一吉梦，梦见金屏生彩艳，玉镜展光明。知御弟乃中华上国男儿，我王愿以一国之富，招赘御弟爷爷为夫，坐南面称孤，我王愿为帝后。传旨着太师作媒，下官主婚，故此特来求这亲事也。”三藏闻言，低头不语。太师道：“大丈夫遇时，不可错过。似此招赘之事，天下虽有；托国之富，世上实稀。请御弟速允，庶好回奏。”长老越加痴症。

said Pig. "It's either that or a proposal of marriage." said Brother Monkey. "But if she tries to force me to marry her and refuses to let us go what am I to do, Wukong?" Sanzang asked. "Just agree, Master," said Monkey. "I'll find a way to cope."

Before they had finished their conversation the two women officials entered and bowed low to the venerable elder, who returned their courtesies and said, "I am a humble monk. What wonderful powers do I have that you should bow to me thus?" The queen's tutor was discreetly delighted with his noble bearing, thinking, "Our country will indeed be very fortunate if this man is to become our queen's husband." When the two officials had finished bowing they stood on either side of Sanzang and said, "Imperial brother, many, many congratulations." "I am a monk," Sanzang replied, "so what good fortune is there to congratulate me on?" Bowing again, the queen's tutor said, "This is Womanland of Western Liang, and no man has ever come here before. As Your Excellency the emperor's brother has graced us with your presence I am here on the orders of Her Majesty the queen to propose marriage." "Good gracious!" said Sanzang. "I have come to your distinguished country with no children apart from my three boorish disciples. Which of them is it that Her Majesty wishes to marry?" "I have just been to the palace to report," the superintendent of the post station said, "and our queen was very, very happy. She said that last night she had an auspicious dream in which a golden screen shone with many colours and a jade mirror was full of light. When she learned that Your Excellency the emperor's brother was a man from the great land of Tang she decided to offer you all the wealth of our country to persuade you to stay here as her husband and sit on the throne. Her Majesty would become queen consort. The royal tutor was commissioned to act as matchmaker and I was made mistress of ceremonies. We are here to ask for your hand." At this Sanzang bowed his head in silence. "A true man does not throw away his chance," the queen's tutor said. "There is nothing unusual about a man being asked to marry a woman and live in her house, but rarely does it happen that one is offered the wealth of a state to do so. I beg the emperor's brother to assent quickly so that I may report back to Her Majesty." The venerable elder seemed to have been struck dumb.

八戒在旁掬着碓挺嘴，叫道：“太师，你去上复国王：我师父乃久修得道的罗汉，决不爱你托国之富，也不爱你倾国之容；快些儿倒换关文，打发他往西去，留我在此招赘，如何？”太师闻说，胆战心惊，不敢回话。驿丞道：“你虽是个男身，但只形容丑陋，不中我王之意。”八戒笑道：“你甚不通变。常言道：‘粗柳簸箕细柳斗，世上谁见男儿丑？’”行者道：“呆子，勿得胡谈，任师父尊意。可行则行，可止则止。莫要担阁了媒妁工夫。”

三藏道：“悟空，凭你怎么说好。”行者道：“依老孙说，你在这里也好。自古道：‘千里姻缘似线牵’哩。那里再有这般相应处？”三藏道：“徒弟，我们在这里贪图富贵，谁却去西天取经？那不望坏了我大唐之帝主也？”太师道：“御弟在上，微臣不敢隐言。我王旨意，原只教求御弟为亲，教你三位徒弟赴了会亲筵宴，发付领给，倒换关文，往西天取经去哩。”行者道：“太师说得有理。我等不必作难，情愿留下师父，与你主为夫。快换关文，打发我们西去。待取经回来，好到此拜爷娘，讨盘缠，回大唐也。”那太师与驿丞对行者作礼道：“多谢老师玉成之恩！”八戒道：“太师，切莫要‘口



Pig, who was standing beside them, put his hands to his snout and called, "Tutor, please report back to Her Majesty that my master is an arhat who has long cultivated the Way. He's not interested in your country's wealth or in Her Majesty's great beauty. Hurry up and return our passport and send him on his way to the west. You can keep me here to be her husband. What about it?" The suggestion made the tutor tremble. She was speechless with shock. "You may be a man," the superintendent said, "but you are much too ugly for Her Majesty." "You don't understand," said pig. "Thick willow twigs make dustpans and fine ones make funnels. There's a use for everything. There's not a man in all the world who's really ugly." "Idiot," said Monkey, "stop that nonsense. Let our master decide. If he agrees the wedding is on, and if he doesn't it's off. Don't waste the matchmaker's time."

"Wukong," said Sanzang, "you decide." "If you ask me," Monkey replied, "you'd be very well off here. As the old saying goes,

A thousand miles can't keep apart
A couple that's fated to wed:
Their lives and destinies are tied
By a long and invisible thread.

Where else will you find a place that offers you this much?" "Disciple," said Sanzang, "if we stay here out of a love for wealth and status who will go to the Western Heaven to fetch the scriptures? Would that not be a terrible thing to do to our Great Tang emperor?" "Your Excellency," the royal tutor replied, "I must tell you the truth. Our queen only intends to marry you, the emperor's brother. Your three disciples will be invited to the wedding banquet, given presents, have their passport returned, and be allowed to go on their journey to the Western Heaven to fetch the scriptures." "What the royal tutor says is right," replied Monkey. "We three mustn't make difficulties. We'll let our master stay here as the queen's husband. Hurry up and return us our travel document so that we can be on our way west. We will pay our respects to Her Majesty on our way back with the scriptures, and ask for some money for the journey back to the Great Tang." The royal tutor and the superintendent both bowed to Monkey and said, "We are very grateful to you, sir, for your helpfulness." "Tutor," said Pig, "don't just talk about feeding us. Now

里摆菜碟儿’。既然我们许诺，且教你主先安排一席，与我们吃盅肯酒，如何？”太师道：“有，有，有；就教摆设筵宴来也。”那驿丞与太师，欢天喜地，回奏女王不题。

却说唐长老一把扯住行者，骂道：“你这猴头，弄杀我也！怎么说出这般话来，教我在此招婚，你们西天拜佛，我就死也不敢如此！”行者道：“师父放心，老孙岂不知你性情，但只是到此地，遇此人，不得不将计就计。”三藏道：“怎么叫做将计就计？”行者道：“你若使住法儿不允他，他便不肯倒换关文，不放我们走路。倘或意恶心毒，喝令多人，割了你肉，做什么香袋啊，我等岂有善报？一定要使出降魔荡怪的神通。你知我们的手脚又重，器械又凶，但动动手儿，这一国的人，尽打杀了。他虽然阻当我等，却不是怪物妖精，还是一国人身；你又平素是个好善慈悲的人，在路上一灵不损；若打杀无限的平人，你心何忍！诚为不善了也。”三藏听说，道：“悟空，此论最善。但恐女主招我进去，要行夫妇之礼，我怎肯丧元阳，败坏了佛家德行；走真精，坠落了本教人身。”行者道：“今日允了亲事，他一定以皇帝礼，摆驾出城接你；你更不要推辞，就坐他凤辇龙车，登宝殿，面南坐下，问女王取出御宝印信来，宣我们兄弟进朝，把通关文牒用了印，再请女王写个手字花押，钤押了交





that we've agreed, get your mistress to lay on a banquet so that we can all drink a cup of betrothal wine. What about it?" "Yes, yes," said the tutor, "a banquet will be provided." The superintendent and the tutor returned in great delight to report back to the queen.

Sanzang meanwhile grabbed Monkey and started abusing him. "You're trying to kill me, you ape. How could you say things like that? Making me stay here to be her husband while you go to the Western Heaven to worship the Buddha! I'd die before I agreed to do that." "Don't worry, Master," said Monkey. "Of course I know your nature. But faced with people like that in a place like this I had to play them at their own game." "What do you mean by playing them at their own game?" Sanzang asked. "If you had been obstinate and refused her she would not have returned our travel paper or let us continue on our way," Monkey replied. "If she had turned vicious and called on all her underlings to slice your flesh off to make perfume bags or whatever we'd never have earned a good reward. We'd have had to use our magic powers for subduing and killing demons. You know how hard we hit and how murderous our weapons are. Once we got going we'd have wiped out everyone in the whole country. But they're people, not demons, even if they are blocking our way. And all along this journey you've been good and merciful—you haven't killed a single soul. How could you bear to kill so many innocent people? That really would be evil." "Wukong," replied Sanzang, "that is a very fine argument. But I'm afraid that when the queen takes me into her palace she will want me to perform my conjugal duties. I could not possibly lose my primal masculinity and ruin my conduct as a Buddhist monk, or let my true seed escape and destroy my status in the faith."

"As you have agreed to the marriage she is bound to treat you as king and come out in her carriage to fetch you," Monkey replied. "You must on no account refuse. Take your seat in the phoenix and dragon carriage, enter the throne hall, and sit on the throne facing south as monarch. Tell the queen to fetch her royal seals and write an invitation summoning us to court. Stamp our travel permit with the official seal and ask her to sign it herself and return it to us. Have a banquet laid on as a celebration for

付与我们。一壁厢教摆筵宴，就当与女王会喜，就与我们送行。待筵宴已毕，再叫排驾，只说送我们三人出城，回来与女王配合。哄得他君臣欢悦，更无阻挡之心，亦不起毒恶之念，却待送出城外，你下了龙车凤辇，教沙僧伺候左右，伏侍你骑上白马，老孙却使个定身法儿，教他君臣人等皆不能动，我们顺大路只管西行。行得一昼夜，我却念个咒，解了术法，还教他君臣们苏醒回城。一则不伤了他的性命，二来不损了你的元神。——这叫做‘假亲脱网’之计。岂非一举两全之美也？”三藏闻言，如醉方醒，似梦初觉，乐以忘忧，称谢不尽，道：“深感贤徒高见。”四众同心合意，正自商量不题。

却说那太师与驿丞，不等宣诏，直入朝门白玉阶前，奏道：“主公佳梦最准，鱼水之欢就矣。”女王闻奏，卷珠帘，下龙床，启樱唇，露银齿，笑吟吟娇声问曰：“贤卿见御弟，怎么说来？”太师道：“臣等到驿，拜见御弟毕，即备言求亲之事。御弟还有推托之辞，幸亏他大徒弟慨然见允，愿留他师父与我王为夫，面南称帝，只教先倒换关文，打发他三人西去；取得经回，好到此拜认爷娘，讨盘费回大唐也。”女

yourself and the queen and to say farewell to us too. When the banquet is over have the carriage got ready and tell her that when you have seen us three out of the city you will be coming back to sleep with her. This will put the queen and her subjects into such a good mood that they won't try to keep us any more, let alone have any evil intentions towards us. When you have escorted us out of the city, get out of the carriage. Tell Friar Sand to stay with you and help you mount the white horse while I use some immobilizing magic to stop the queen and her subjects from moving. Then we can carry on west along the main road, and when we've been travelling for a day and a night I'll say a spell to undo the magic and revive them so that they can go back into the city. This way none of them will be killed and you won't have to harm your essential spirit. This is what they call a plan to 'slip through the net with a false marriage.' It works both ways, doesn't it?" These words sobered Sanzang up and woke him from his dream. He forgot his worries and thanked Monkey profusely: "I am profoundly grateful to you, good disciple, for your brilliant suggestion." Now that the four of them had agreed on a plan we shall leave them discussing it.

The queen's tutor and the post station superintendent went straight through the gates of the palace to the steps of the throne without waiting to be summoned. "Your Majesty's auspicious dream was completely justified," they announced. "You two will be as happy together as fish and water." When the queen heard their report she lifted the pearl curtain, came down from her dragon throne, and gave a smile that opened her cherry lips and showed her silvery teeth as she asked in her charming voice, "What did the emperor's brother say when you spoke to him?" "When we reached the post station and had bowed to the emperor's brother," the queen's tutor replied. "we told him of the proposal of marriage. He tried to decline it, but fortunately his senior disciple agreed on his behalf. He would like his master to marry Your Majesty and sit on the throne as king. He asked that you should first return their passport and send the three disciples on their way west. When they come back with the scriptures they will pay their respects to their master and Your Majesty and ask for some money for their journey back to Great Tang."

王笑道：“御弟再有何说？”太师奏道：“御弟不言，愿配我主；只是他那二徒弟，先要吃席肯酒。”

女王闻言，即传旨，教光禄寺排宴。一壁厢排大驾，出城迎接夫君。众女官即钦遵王命，打扫宫殿，铺设庭台。一班儿摆宴的，火速安排；一班儿摆驾的，流星整备。你看那西梁国虽是妇女之邦，那銮舆不亚中华之盛。但见：

六龙喷彩，双凤生祥。

六龙喷彩扶车出，双凤生祥驾辇来。

馥郁异香蔼，氤氲瑞气开。

金鱼玉佩多官拥，宝髻云鬟众女排。

鸳鸯掌扇遮銮驾，翡翠珠帘影凤钗。

笙歌音美，弦管声谐。

一片欢情冲碧汉，无边喜气出灵台。

三檐罗盖摇天宇，五色旌旗映御阶。

此地自来无合卺，女王今日配男才。

不多时，大驾出城，早到迎阳馆驿。忽有人报三藏师徒道：“驾到了。”三藏闻言，即与三徒，整衣出厅迎驾。女王卷帘下辇道：“那一位是唐朝御弟？”太师指道：“那驿门外香





“What did the emperor’s brother say to that?” the queen asked with a smile. “He did not speak,” the tutor replied, “but he is willing to marry Your Majesty. The only thing is that his second disciple wants a betrothal feast first.”

When the queen heard this she ordered the office that dealt with foreign relations to lay on a banquet. She also had the state carriage prepared to take her out of the city to welcome her lord and husband. The female officials obediently swept the palace clean and laid on a banquet in the hall. Those who were setting out the banquet moved as fast as fire, and those who were preparing the chariot did so with the speed of shooting stars. Western Liang was a country of women, but its state carriage was no less splendid than a Chinese one:

Six dragons snorting out coloured clouds,
A pair of phoenixes full of good omen.
The six dragons supported the carriage as it came out,
The pair of phoenixes were riding upon it.
Fragrant were the perfumes,
Dense the clouds of auspicious vapour.
Officials with goldfish-shaped pendants of jade now crowded
around;
The women were all drawn up with their hair full of ornaments.
Mandarin-duck fans gave shade to the carriage,
While curtains of jade and pearl did shelter the queen.
Beautifully sounded the songs to the panpipes
While strings and woodwinds all played in harmony.
A surge of joy soared up to the heavens;
Boundless bliss poured out from the heart.
The triple silken canopy shook the sky;
Brilliant banners cast their light on the throne steps.
Never before had the marriage cup here been drunk;
Today the queen would be taking a husband.

The carriage soon left the city and reached the Male-welcoming Post Station. At once the queen’s arrival was announced to Sanzang and his disciples, who straightened up their clothes and came out to meet the queen’s carriage. The queen raised the curtain and came out. “Which of these gentlemen is the Tang emperor’s brother?” she asked. “The gentle-

案前穿襦衣者便是。”女王闪凤目，簇蛾眉，仔细观看，果然一表非凡。你看他：

丰姿英伟，相貌轩昂。
齿白如银砌，唇红口四方。
顶平额阔天仓满，目秀眉清地阁长。
两耳有轮真杰士，一身不俗是才郎。
好个妙龄聪俊风流子，堪配西梁窈窕娘。

女王看到那心欢意美之处，不觉淫情汲汲，爱欲恣恣，展放樱桃小口，呼道：“大唐御弟，还不来占凤乘鸾也？”三藏闻言，耳红面赤，羞答答不敢抬头。

猪八戒在旁，掬着嘴，扬眼观看那女王，却也袅娜。真个：

眉如翠羽，肌似羊脂。
脸衬桃花瓣，鬢堆金凤丝。
秋波湛湛妖娆态，春笋纤纤娇媚姿。
斜簪红绡飘彩艳，高簪珠翠显光辉。
说什么昭君美貌，果然是赛过西施。
柳腰微展鸣金珮，莲步轻移动玉肢。
月里嫦娥难到此，九天仙子怎如斯。
宫妆巧样非凡类，诚然王母降瑶池。



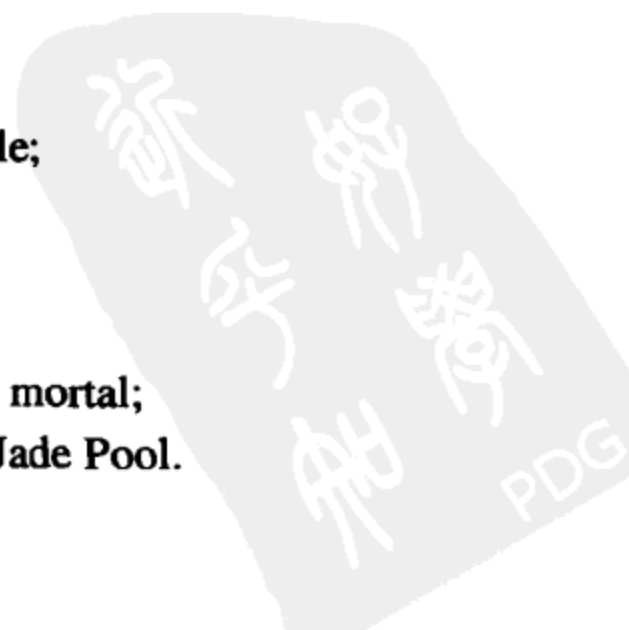
man in front of the post station who is wearing a long gown," the tutor replied. The queen took a very careful look at him with her phoenix eyes, her moth-eyebrows raised. He was indeed an exceptional sight. Look at him:

A noble manner,
Distinguished features.
White teeth as if made of silver,
A square-cut mouth with lips of red.
The top of the head flat, the forehead broad and ample;
Fine eyes, a clear brow, and a long jaw.
His ears had the round lobes of a great man;
His body was that of one with no ordinary talent.
A handsome, intelligent and gallant gentleman;
The ideal consort for the graceful queen.

As the queen was gazing at him with delight and admiration she felt a great surge of desire and passion. Opening her cherry lips she said, "Younger brother of the Great Tang emperor, won't you ride in my royal carriage?" This made Sanzang blush from ear to ear. He was too embarrassed to look up at her.

Pig, who was standing beside him, put his hands to his snout and devoured the queen with his eyes. She was a slim beauty:

Brows like green willow,
Flesh like mutton fat,
Cheeks set off with plum blossom,
Hair like the plumage of a golden phoenix.
The autumn waves of her eyes were full of charm;
Like bamboo shoot in spring was her graceful posture.
Red tassels floated with elegance over her temples,
Pearls and kingfisher feathers adorned her high-piled hair.
Why talk now of the Princess Zhaojun's beauty?
This queen is lovelier than the legendary Xi Shi.
As her willow waist gently bends gold pendants tinkle;
Her lotus feet move lightly with her limbs of jade.
The Lady of the Moon could not compare with her;
No heavenly fairy could be her match.
Her exquisite palace clothes were not those of a mere mortal;
She was the Queen Mother of the West come to the Jade Pool.



那呆子看到好处，忍不住口嘴流涎，心头撞鹿，一时间骨软筋麻。好便似雪狮子向火，不觉的都化去也。

只见那女王走近前来，一把扯住三藏，俏语娇声，叫道：“御弟哥哥，请上龙车，和我同上金銮宝殿，匹配夫妇去来。”这长老战兢兢立站不住，似醉如痴。行者在侧教道：

“师父不必太谦，请共师娘上辇。快快倒换关文，等我们取经去罢。”长老不敢回言，把行者抹了两抹，止不住落下泪来。行者道：“师父切莫烦恼。这般富贵，不受用还待怎么哩？”三藏没及奈何，只得依从。揩了眼泪，强整欢容，移步近前，与女主——

同携素手，共坐龙车。那女主喜孜孜欲配夫妻，这长老忧惶惶只思拜佛。一个要洞房花烛交鸳侣，一个要西宇灵山见世尊。女帝真情，圣僧假意。女帝真情，指望和谐同到老；圣僧假意，牢藏情意养元神。一个喜见男身，恨不得白昼并头谐伉俪；一个怕逢女色，只思量即时脱网上雷音。二人和会同登辇，岂料唐僧各有心！那些文武官，见主公与长老同登凤辇，并肩而坐，一个



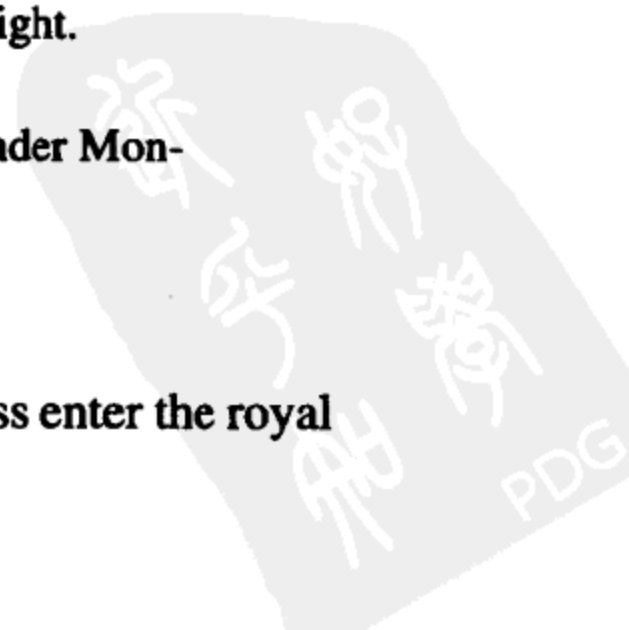


Seeing how beautiful she was the idiot could not help drooling. His heart pounded and his limbs went weak; he melted like a snow lion next to a bonfire.

When the queen came closer to Sanzang she took hold of him and said in a most beguiling voice, "Dear emperor's brother, won't you come into my dragon coach, ride back with me to the throne hall and marry me?" The venerable elder trembled, feeling unsteady on his feet. It was as if he were drunk or stupefied. "Don't be so shy and modest, Master," urged monkey, who was standing beside him. "Please get into the carriage with your future wife. Have our passport returned to us as soon as possible so that we can continue on our journey to fetch the scriptures." Sanzang could not bring himself to reply as he put his hand on Monkey, unable to hold back his tears. "Don't be so upset, Master," Monkey said. "Here's your chance to enjoy wealth and honour, so make the most of it." Sanzang had no choice but to do as Monkey bade him. Wiping his tears away he forced himself to smile as he stepped forward to

Hold the queen's white hand
Sitting in the dragon carriage.
The queen was in raptures at the prospect of a husband;
The elder in his terror wanted only to worship the Buddha.
One longed to embrace her man in the candle-lit bedroom;
The other wanted to see the World-honoured on Vulture Peak.
The queen was sincere,
The holy monk was pretending.
The queen in her sincerity
Hoped that they would grow old in harmony together.
The holy monk pretending
Controlled his tender feeling to nourish his primal spirit.
One was so happy to see her husband
She wished they could be man and wife in broad daylight.
The other was afraid of woman's beauty,
Longing to escape her clutches and climb to the Thunder Mon-
astery.
The two ascended the carriage together,
But the Tang Priest's intentions were far away.

When the civil and military officers saw their mistress enter the royal





个眉花眼笑，拨转仪从，复入城中。孙大圣才教沙僧挑着行李，牵着白马，随大驾后边同行。猪八戒往前乱跑，先到五凤楼前，嚷道：“好自在，好现成呀！这个弄不成！这个弄不成！吃了喜酒进亲才是！”唬得些执仪从引导的女官，一个个回至驾边道：“主公，那一个长嘴大耳的，在五凤楼前嚷道，要喜酒吃哩。”女主闻奏，与长老倚香肩，偎并桃腮，开檀口，俏声叫道：“御弟哥哥，长嘴大耳的是你那个高徒？”三藏道：“是我第二个徒弟。他生得食肠宽大，一生要图口肥；须是先安排些酒食与他吃了，方可行事。”女主急问：“光禄寺安排筵宴，完否？”女官奏道：“已完，设了荤素两样，在东阁上哩。”女王又问：“怎么两样？”女官奏道：“臣恐唐朝御弟与高徒等平素吃斋，故有荤素两样。”女王却又笑吟吟，偎着长老的香腮道：“御弟哥哥，你吃荤吃素？”三藏道：“贫僧吃素，但是未曾戒酒。须得几杯素酒，与我二徒弟吃些。”

说未了，太师启奏：“请赴东阁会宴。今宵吉日良辰，就可与御弟爷爷成亲。明日天开黄道，请御弟爷爷登宝殿，面南，改年号即位。”女王大喜，即与长老携手相搀，下了龙





coach with the venerable Sanzang sitting beside her their faces were all wreathed in smiles. The procession turned around and went back into the city. Monkey told Friar Sand to carry the luggage while he led the horse as they followed behind the coach. Pig rushed wildly ahead, and when he reached the Tower of Five Phoenixes he started shouting, "This is very fine and splendid, but it won't do, it won't do at all. We've got to have some wedding drinks to toast the groom." He so alarmed the women officials carrying ceremonial insignia who were leading the procession that they all went back to the queen's carriage to report, "Your Majesty, the one with big ears and a long snout is making a row in front of the Tower of Five Phoenixes and demanding wedding drinks." On hearing this the queen leant her fragrant shoulder against Sanzang, pressed her peach-blossom cheek against his, and opened her sandalwood-scented mouth to murmur in her seductive voice, "Dear emperor's brother, is the one with big ears and a long snout one of your distinguished disciples?" "He is my second disciple," Sanzang replied. "He has an enormous appetite, and he has spent all his life trying to get good things to eat. We must lay on some food and drink for him before we can get on with things." The queen then asked anxiously if the office dealing with foreign relation had yet prepared the banquet. "It is ready," the women officials reported. "It is set out on the eastern hall and includes both meat and vegetarian dishes." "Why both sorts?" the queen asked. "Your subjects thought that the Tang emperor's brother and his distinguished disciples might be vegetarians," the officials replied. "That was why we had both sorts of food provided." "Dear emperor's brother," said the queen with another little laugh of pleasure as she rubbed herself against Sanzang's fragrant cheek, "do you eat meat or vegetarian food?" "I eat vegetarian food," Sanzang replied, "but I have never given up wine. We must have a few cups of light wine for my second disciple to drink."

Before he had finished speaking the queen's tutor said to the queen, "If it pleases Your Majesty, will you come to the eastern hall for the banquet? Today is an auspicious day, and at a lucky hour tonight you may marry the emperor's brother. Tomorrow a new ecliptic begins, and I beg that the emperor's younger brother will enter the throne hall tomorrow to take his throne facing south as monarch and inaugurate a new reign."

车，共入端门里。但见那：

风飘仙乐下楼台，闾阖中间翠辇来。
凤阙大开光蔼蔼，皇宫不闭锦排排。
麒麟殿内炉烟袅，孔雀屏边房影回。
亭阁峥嵘如上国，玉堂金马更奇哉。

既至东阁之下，又闻得一派笙歌声韵美，又见两行红粉貌娇娆。正中堂排设两般盛宴：左边上首是素筵，右边上首是荤筵。下两路尽是单席。那女王敛袍袖，十指尖尖，奉着玉杯，便来安席。行者近前道：“我师徒都是吃素。先请师父坐了左手素席，转下三席，分左右，我兄弟们好坐。”太师喜道：“正是，正是。师徒即父子也，不可并肩。”众女官连忙调了席面。女王一一传杯，安了他弟兄三位。行者又与唐僧丢个眼色，教师父回礼。三藏下来，却也擎玉杯，与女王安席。那些文武官，朝上拜谢了皇恩，各依品从，分坐两边，才住了音乐请酒。

那八戒那管好歹，放开肚子，只情吃起。也不管什么玉屑米饭、蒸饼、糖糕、蘑菇、香蕈、笋芽、木耳、黄花菜、石花菜、紫菜、蔓菁、芋头、萝菔、山药、黄精，一滑辣噎了个罄尽。喝了五七杯酒，口里嚷道：“看添换来！拿大觥来！再吃几觥，各人干事去。”沙僧问道：“好筵席不吃，还





The queen was delighted by this suggestion. Descending from the coach hand-in-hand with Sanzang she went in through the palace's main gate. This is what they saw and heard:

Magic music wafting down from a gallery,
As the turquoise carriage came within the palace.
The phoenix gates stood wide open amid gentle light;
The harem in all its splendour was not closed.
Incense smoke curled aloft in the unicorn hall;
Shadows were moving behind the peacock screen.
The buildings were magnificent as those of a mighty state;
The jade halls and golden horses were even more splendid.

When they reached the eastern hall the harmonious sounds of panpipes and singing could be heard and two rows of powdered beauties seen. In the middle of the hall two sumptuous banquets were set out; a vegetarian one to the left and a meat one on the right. Below were two rows of individual places. The queen folded back her sleeves, took a jade goblet with her ten delicate fingers, and led Sanzang to the feast. Monkey went up to her and said, "We are all vegetarians, so would you ask my master to sit at the vegetarian feast to the left while three places are set below him for us three disciples?" "Yes, that's right," said the queen's tutor. "Master and disciples are like father and sons. It would be wrong to seat them side by side." The women officials quickly rearranged the seating, and the queen gave goblets to each of them as she led them to their places. Monkey gave the Tang Priest a look to remind him to return her courtesies, at which he came down from his seat with a jade goblet in his hand and led the queen to her place. The civil and military officials all kowtowed to the queen in gratitude and took their seats in order of precedence on either side. Only then did the music cease and the toasts begin.

Pig did not worry about anything as he relaxed his belly and ate for all he was worth. He did not care whether it was jadeflake rice, steamed buns, sweet cakes, mushrooms, gill fungus, bamboo shoots, tree-ear fungus, day lilies, agar, laver, turnips, taro, devilpepper, yams or sealwort: he wolfed the whole lot down together. Then he drank some six or seven goblets of wine and shouted, "Fill it up, bring me another. I want a big goblet. Give me a few more drinks, then we can all go off and do what

要干甚事？”呆子笑道：“古人云：‘造弓的造弓，造箭的造箭。’我们如今招的招，嫁的嫁，取经的还去取经，走路的还去走路，莫只管贪杯误事。快早儿打发关文。正是‘将军不下马，各自奔前程。’”女王闻说，即命取大杯来。近侍官连忙取几个鹦鹉杯、鸂鶒杓、金叵罗、银凿落、玻璃盏、水晶盆、蓬莱碗、琥珀盅，满斟玉液，连注琼浆。果然都各饮一巡。

三藏欠身而起，对女王合掌道：“陛下，多蒙盛设，酒已够了。请登宝殿，倒换关文，赶天早，送他三人出城罢。”女王依言，携着长老，散了筵宴，上金銮宝殿，即让长老即位。三藏道：“不可！不可！适太师言过，明日天开黄道，贫僧才敢即位称孤。今日即印关文，打发他去也。”女王依言，仍坐了龙床，即取金交椅一张，放在龙床左手，请唐僧坐了，叫徒弟们拿上通关文牒来。大圣便教沙僧解开包袱，取出关文。大圣将关文双手捧上。那女王细看一番，上有大唐皇帝宝印九颗，下有宝象国印，乌鸡国印，车迟国印。女王看罢，娇滴滴笑语道：“御弟哥哥又姓陈？”三藏道：“俗家姓陈，法名玄奘。因我唐王圣恩认为御弟，赐姓我为唐也。”女王道：“关文上如何没有高徒之名？”三藏道：“三个





we've got to do." "What is there so important that makes us have to leave this fine banquet?" Friar Sand asked. "There's an old saying," replied the idiot with a grin, "that each man should stick to his trade. Some of us are getting married now, and others of us have to be on our way to fetch the scriptures. We mustn't ruin everything for the sake of a few more drinks. We want our passport returned as soon as possible. As they say, 'The warriors stay on their horses, all of them pressing ahead.'" When the queen heard this she sent for big cups, and the officials in attendance quickly fetched some parrot-shaped goblets, cormorant ladles, golden baskets, silver beakers, glass chargers, crystal dishes, immortals' bowls and amber goblets. Ambrosial liquor was now served out and everybody drank of it.

Sanzang then bowed, rose to his feet, put his hands together in front of his chest and said to the queen, "Your Majesty, I am very grateful for this sumptuous banquet. We have had enough now. Could you now go to the throne hall and return the passport so that I may see the three of them off from the city tomorrow morning?" Doing as he asked, the queen led Sanzang by the hand as they ended the banquet and climbed the steps to the throne hall, where she invited the Tang Priest to sit on the throne. "No," he said, "it would be wrong. As Your Majesty's tutor said, a new ecliptic begins tomorrow: only then will I dare to take the throne. Today the passport must be stamped so that they can be sent on their way."

The queen accepted his suggestions, sat on the dragon throne again, had a gilt chair placed to the left of it for Sanzang to sit on, and told the disciples to bring the passport. The Great Sage asked Friar Sand to open the cloth wrapper and take it out, then offered it with both hands to the queen, who examined it carefully. At the top were nine stamps from the Great Tang emperor's seals, and underneath were the seals of the countries of Elephanta, Wuji and Tarrycart. When she had looked at them the queen said with a delightful, tinkling smile in her voice, "Is your surname Chen, emperor's brother?" "My lay surname was Chen," he replied, "and my religious name is Xuanzang. It was when the Tang emperor in his wisdom and mercy took me as his younger brother that he granted me the surname Tang." "Why do your illustrious disciples' name not appear on the passport?" the queen asked. "My three stupid disciples are not

顽徒，不是我唐朝人物。”女王道：“既不是你唐朝人物，为何肯随你来？”三藏道：“大的个徒弟，祖贯东胜神洲傲来国人氏；第二个乃西牛贺洲乌斯庄人氏；第三个乃流沙河人氏；他三人都因罪犯天条，南海观世音菩萨解脱他苦，秉善皈依，将功折罪，情愿保护我上西天取经。皆是途中收得，故此未注法名在牒。”女王道：“我与你添注法名，好么？”三藏道：“但凭陛下尊意。”女王既令取笔砚来，浓磨香翰，饱润香毫，牒文之后，写上孙悟空、猪悟能、沙悟净三人名讳，却才取出御印，端端正正印了；又画个手字花押，传将下去。孙大圣接了，教沙僧包裹停当。

那女王又赐出碎金碎银一盘，下龙床递与行者道：“你三人将此权为路费，早上西天；待汝等取经回来，寡人还有重谢。”行者道：“我们出家人，不受金银，途中自有乞化之处。”女王见他不受，又取出绫锦十匹，对行者道：“汝等行色匆匆，裁制不及，将此路上做件衣服遮寒。”行者道：“出家人穿不得绫锦，自有护体布衣。”女王见他不受，教：“取御米三升，在路权为一饭。”八戒听说个“饭”字，便就接





men of Tang." Sanzang replied. "But if they are not from Tang why have they come here with you?" the queen asked again.

"My senior disciple," Sanzang answered, "was originally from the country of Aolai in the Eastern Continent of Superior Body. My second disciple is from Gao Village in Stubet in the Western Continent of Cattle-gift. My third disciple is from the Flowing Sands River. They were all punished for offences against the laws of Heaven until the Bodhisattva Guanyin delivered them from their sufferings. Since then they have been converted to the faith and have volunteered to escort me on my journey to fetch the scriptures from the Western Heaven to redeem their past crimes. I won each of them during the journey, which is why their religious names have not been entered on the passport." "Would you like me to add their names to it?" said the queen. "If that is Your Majesty's pleasure," Sanzang replied. The queen then sent for brush and inkstone, and when she had rubbed the ink-stick on the stone to produce a thick and fragrant ink with which she filled the hairs of her writing brush she wrote the names of the three disciples—Sun Wukong, Zhu Wuneng and Sha Wujing—at the bottom of the passport. Then she stamped it fair and square with her royal seal, wrote her signature, and handed it down to Monkey, who told Friar Sand to wrap it up again carefully.

The queen then presented them with a dish of small pieces of gold and silver, came down from her throne and said to Monkey, "You three must take this to help with the costs of your journey and go to the Western Heaven as quickly as you can. When you come back with the scriptures we shall richly reward you again." "We are men of religion," said Brother Monkey, "and we do not accept gold and silver. There will be places along the way for us to beg food from." Seeing that they were not going to accept it the queen had ten bolts of damask and brocade brought out that she gave to Monkey with the words, "You are in such a hurry that we do not have time for this to be made up. Please take this to have some clothes made on the journey to keep you warm." "We monks may not wear damask or brocade," Monkey said. "We are only allowed to cover ourselves with cotton cloth." Seeing that he would not accept the silk either, the queen ordered that three pints of rice be brought out to provide them with a meal on their journey. The moment Pig heard the word "rice"

了，捎在包袱之间。行者道：“兄弟，行李见今沉重，且倒有气力挑米？”八戒笑道：“你那里知道，米好的是个日消货。只消一顿饭，就了帐也。”遂此合拿谢恩。

三藏道：“敢烦陛下相同贫僧送他三人出城，待我嘱咐他们几句，教他好生西去，我却回来，与陛下永受荣华。无挂无牵，方可会鸾交凤友也。”女王不知是计，便传旨摆驾，与三藏并倚香肩，同登凤辇，出西城而去。满城中都盪添净水，炉降真香。一则看女王鸾驾，二来看御弟男身。没老没小，尽是粉容娇面，绿鬓云鬟之辈。不多时，大驾出城，到西关之外。

行者、八戒、沙僧，同心合意，结束整齐，径迎着鸾舆，厉声高叫道：“那女王不必远送，我等就此拜别。”长老慢下龙车，对女王拱手道：“陛下请回，让贫僧取经去也。”女王闻言，大惊失色，扯住唐僧道：“御弟哥哥，我愿将一国之富，招你为夫，明日高登宝位，即位称君，我愿为君之后，喜筵通皆吃了，如何却又变卦？”八戒听说，发起个风来，把嘴乱扭，耳朵乱摇，闯至驾前，嚷道：“我们和尚家和你这粉骷髅做甚夫妻！放我师父走路！”那女王见他那等撒泼弄丑，唬得魂飞魄散，跌入辇驾之中。沙僧却把三藏抢出





he took it and put it with the bundles of luggage. "Brother," Monkey said to him, "the luggage is very heavy now. Will you be able to carry the rice as well?" "You wouldn't know that rice is best eaten the same day it's cooked," Pig replied. "One meal and it'll be finished." He then put his hands together in thanks.

"May I trouble Your Majesty to come with me while I escort my disciples out of the city?" Sanzang asked. "When I have given them some parting instructions about their journey west I shall come back to enjoy perpetual glory with Your Majesty. Only when I am freed from these cares and worries will we be able to join together like a pair of phoenixes." Not realizing that this was a trick, the queen sent for her coach and climbed into it, leaning her fragrant shoulder against Sanzang as they rode westwards out of the city. Bowls had been filled with clean water and fine incense put in all the burners. This was because the people were seeing their queen in her carriage and also because they were seeing a man, the emperor's younger brother. All of them, young and old alike, were women with powdered and lovely faces, and greeny-black hair piled high in cloud coiffures. The coach was soon out of the town and outside the western gate.

Monkey, Pig and Friar Sand, joined in a common cause, neatened up their clothes and went to meet the carriage. "There is no need to escort us a long way, Your Majesty. We shall take our leave of you here." Sanzang stepped down from the royal carriage, raised his hands together to the queen, and said, "Please go back now, Your Majesty, and allow me to fetch the scriptures." When the queen heard this her face went pale with shock. She grabbed hold of the Tang Priest and said, "Dear emperor's brother, I have offered you the wealth of my realm to become my husband. Tomorrow you are going to take the throne as monarch, and I am going to be your consort. We have already eaten the wedding feast. How can you go back on your word now?"

This was too much for Pig, who went wild. Thrusting his snout about and waving his ears he rushed to the royal coach shouting. "What would monks like us want to marry a powdered skeleton like you for? Let my master go!" This rough and violent behaviour so frightened the queen that her souls all went flying and she collapsed in the coach. Friar Sand pulled

人丛，伏侍上马。只见那路旁闪出一个女子，喝道：“唐御弟，那里走！我和你耍风月儿去来！”沙僧骂道：“贼辈无知！”掣宝杖劈头就打。那女子弄阵旋风，呜的一声，把唐僧摄将去了，无影无踪，不知下落何处。

咦！正是：

脱得烟花网，又遇风月魔。

毕竟不知那女子是人是怪，老师父的性命得死得生，且听下回分解。



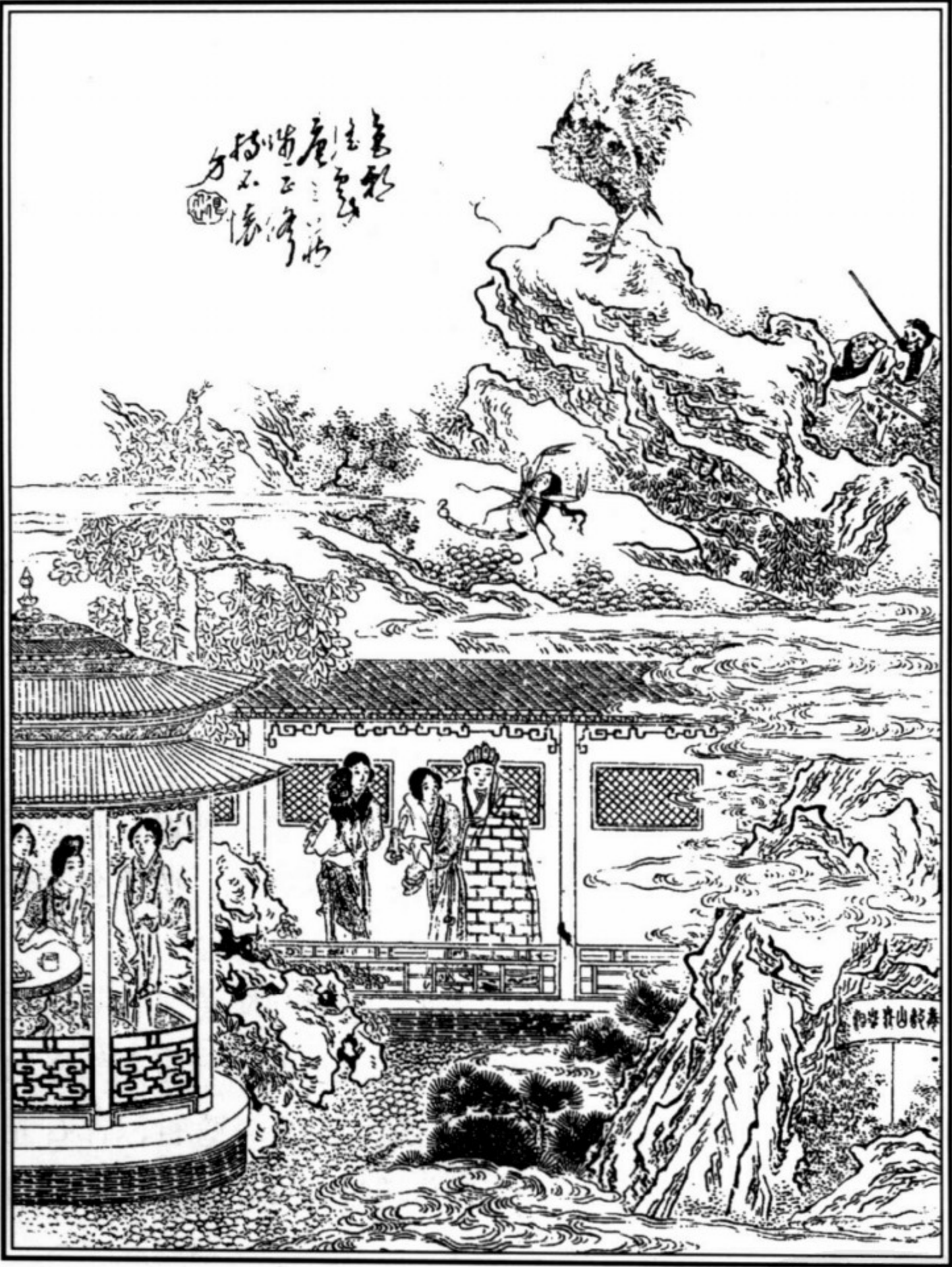
Sanzang out of the crowd and helped him mount the horse. Just then a woman shot forward from the roadside shouting, "Don't go, Tang emperor's brother. You and I are going to make love." "You ignorant, wicked creature," Friar Sand shouted at her, striking at her head with his staff. The woman then made a whirlwind that carried the Tang Priest off with a great roar. He had disappeared without shadow or trace. Indeed

He escaped from the net of beauties
To encounter a lecherous ogress.

If you don't know whether the woman was a human being or a monster, or whether the master lived or died, then listen to the explanation in the next instalment.







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第五十五回

色邪淫戏唐三藏 性正修持不坏身

却说孙大圣与猪八戒正要使法定那些妇女，忽闻得风响处，沙僧嚷闹，急回头时，不见了唐僧。行者道：“是甚人来抢师父去了？”沙僧道：“是一个女子，弄阵旋风，把师父摄了去也。”行者闻言，唿哨跳在云端里，用手搭凉篷，四下里观看。只见一阵灰尘，风滚滚，往西北上去了。急回头叫道：“兄弟们，快驾云同我赶师父去来！”八戒与沙僧，即把行囊捎在马上，响一声，都跳在半空里去。

慌得那西梁国君臣女辈，跪在尘埃，都道：“是白日飞升的罗汉，我主不必惊疑。唐御弟也是个有道的禅僧，我们都有眼无珠，错认了中华男子，枉费了这场神思。请主公上辇回朝也。”女王自觉惭愧，多官都一齐回国不题。

却说孙大圣兄弟三人腾空踏雾，望着那阵旋风，一直赶来，前至一座高山，只见灰尘息静，风头散了，更不知怪向何方。兄弟们按落云雾，找路寻访，忽见一壁厢，青石光明，却似个屏风模样。三人牵着马转过石屏，石屏后有两扇



Chapter 55

The Tang Priest Is Tempted with Sex and Debauchery Because His Nature Is Upright He Resists Unharméd

The story tells how the Great Sage and Pig were just about to use their magic to immobilize all the women when they suddenly heard the noise of a wind. Friar Sand, who was shouting, looked round at once to find the Tang Priest gone. "Who's taken the master?" Monkey asked. "A woman made a whirl wind and carried him off in it," Friar Sand reported. At this news Monkey jumped up with a whoosh to stand on his cloud and shade his eyes as he looked all around. He saw the grey dust cloud of a whirlwind that was heading northwest. "Brothers," he turned back to shout, "come straight up on your clouds. We're going after the master." Pig and Friar Sand tied the luggage on the horse and both sprang noisily into the air.

All this gave such a fright to the queen of Western Liang and her subjects that they fell to their knees in the dust and said, "He is an arhat who has flown away in broad daylight. Do not be alarmed, Your Majesty. The Tang emperor's brother is a dhyana monk who has mastered the Way. We were too blind to see who this man of China really was, and we allowed ourselves all that longing for nothing. Please ride back to the palace in your carriage, Your Majesty." The queen felt ashamed as she went back into her capital with her officials, and we shall say no more of them.

Monkey and the other two disciples meanwhile were riding their clouds through the air after the whirlwind. They chased it to a high mountain, where the grey dust settled and the wind fell, so that they did not know which way the demon had gone. The brothers brought their clouds down to land to search for the way. Suddenly they noticed a gleaming rock shaped like a screen. Leading the horse round behind it they found a pair of stone doors above which was written:



石门，门上有六个大字，乃是“毒敌山琵琶洞”。八戒无知，上前就使钉钯筑门。行者急止住道：“兄弟莫忙。我们随旋风赶便赶到这里，寻了这会，方遇此门，又不知深浅如何。倘不是这个门儿，却不惹他见怪？你两个且牵了马，还转石屏前立等片时，待老孙进去打听打听，察个有无虚实，却好行事。”沙僧听说，大喜道：“好！好！好！正是粗中有细，果然急处从宽。”他二人牵马回头。

孙大圣显个神通，捻着诀，念个咒语，摇身一变，变作蜜蜂儿，真个轻巧！你看他：

翅薄随风软，腰轻映日纤。
嘴甜曾觅蕊，尾利善降蟾。
酿蜜功何浅，投衙礼自谦。
如今施巧计，飞舞入门檐。

行者自门瑕处钻将进去，飞过二层门里，只见正当中花亭子上端坐着一个女怪，左右列几个彩衣绣服，丫髻两摺的女童，都欢天喜地，正不知讲论甚么。这行者轻轻的飞上去，钉在那花亭格子上，侧耳才听，又见两个总角蓬头女子，捧两盘热腾腾的面食，上亭来道：“奶奶，一盘是人肉馅的荤馍

DEADLY FOE MOUNTAIN PIPA CAVE

In his ignorance Pig went up to the doors and was about to beat on them with his rake when Monkey rushed forward to stop him. "Don't be in such a hurry, brother," he said. "After following the whirlwind we had to look around for a while before we found these doors. We don't know what's behind them. If they're the wrong doors we'd stir up trouble offending the wrong people, and we don't want to do that. You two take the horse round to the front of the rock screen and wait a moment. I'm going to take a look around and find out what's happening here. Then it'll be much easier to know what to do." Friar Sand liked this idea. "Splendid, splendid," he said, "You've found the subtle solution when things were looking rough, the calm way out of the crisis." The two of them then led the horse to the other side of the rock screen.

Monkey then showed his magic powers. Making a spell with his hands and saying the words he shook himself and turned into an exquisite bee. Just look at him:

Fine wings bending in the wind,
A narrow waist gleaming with the sun.
With his sweet mouth he searched for stamens,
While the sting in his tail killed toads.
Great was his achievement in making boney,
And he always entered the hive with courtesy.
Now he would use a brilliant plan
As he flew in under the eaves of the doorway.

Monkey squeezed in through the crack between the outer doors then past the inner doors to see a female monster sitting in a flower pavilion with serving girls in brightly-coloured embroidered clothes and their hair sticking upwards in two bunches. They were all very pleased, but he could not hear what they were talking about. Monkey flew up to them very quietly, perched on the lattice of the pavilion, and cocked his ear to listen. He saw two women with their tangled hair tied in a bun carrying two piping hot dishes of food to the pavilion and saying, "Madam, this



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馍，一盘是邓沙馅的素馍馍。”那女怪笑道：“小的们，搀出唐御弟来。”几个彩衣绣服的女童，走向后房，把唐僧扶出。那师父面黄唇白，眼红泪滴，行者在暗中嗟叹道：“师父中毒了！”

那怪走下亭，露春葱十指纤纤，扯住长老道：“御弟宽心。我这里虽不是西梁女国的宫殿，不比富贵奢华，其实却也清闲自在，正好念佛看经。我与你做个道伴儿，真个是百岁和谐也。”三藏不语。那怪道：“且休烦恼。我知你在女国中赴宴之时，不曾进得饮食。这里荤素面饭两盘，凭你受用些儿压惊。”三藏沉思默想道：“我待不说话，不吃东西，此怪比那女王不同，女王还是人身，行动以礼；此怪乃是妖神，恐为加害，奈何？……我三个徒弟，不知我困陷在于这里，倘或加害，却不枉丢性命？……”以心问心，无计所奈，只得强打精神，开口道：“荤的何如？素的何如？”女怪道：“荤的是人肉馅馍馍，素的是邓沙馅馍馍。”三藏道：“贫僧吃素。”那怪笑道：“女童，看热茶来，与你家长爷爷吃素馍馍。”一女童，果捧着香茶一盏，放在长老面前。那怪将一个素馍馍劈破，递与三藏。三藏将个荤馍馍囫囵递与女怪。女怪笑道：“御弟，你怎么不劈破与我？”三藏合掌道：“我出家人，不敢破荤。”那女怪道：“你出家人不敢破荤，怎么前日在子母河边吃水高，今日又好吃邓沙馅？”三藏道：



dish has steamed rolls with human flesh in them, and that one has vegetarian ones with sweet beanpaste fillings." "Little ones," said the she-devil with a smile, "Bring the Tang emperor's brother out." Some of the serving girls in embroidered clothes went to the room at the back to help the Tang Priest out. His face was sallow, his lips white, and his eyes red as the tears streamed down his face, "The master's been drugged," thought Monkey with a silent sigh.

The she-devil went down from the pavilion and showed her ten fingers that were as delicate as spring onions as she grabbed hold of Sanzang and said, "Don't worry, emperor's brother. This may not be as rich and splendid as the palace in the Womanland of Western Liang, but it's peaceful and comfortable, and an ideal place for reciting the Buddha's name and reading the scriptures. With me as your companion we'll be able to live in harmony till we're a hundred." Sanzang said nothing. "Don't be upset," the she-devil said. "I know that you had nothing to eat or to drink at your banquet in Womanland. Here are two dishes, one of meat and one of vegetarian food. Won't you take some to calm your nerves?" Sanzang thought deeply: "If I say nothing and eat nothing, this she-devil may murder me. She is worse than the queen, who was at least human and knew how to behave. What am I to do? My disciples don't know that I'm a prisoner here. If I let her murder me I'll be throwing my life away for nothing." Though he racked his brains he could find no other plan, so he pulled himself together and asked, "What is the meat dish and what is the vegetarian one?" "The meat one is steamed rolls stuffed with human flesh, and the vegetarian one steamed rolls with sweet fillings," the she-devil replied. "I would like some of the vegetarian ones," said Sanzaing.

"Servant girls," said the she-devil, "bring hot tea and give your master some vegetarian steamed rolls." A servant girl then brought in a tray of tea that she set before the Tang Priest. The she-devil broke a vegetarian roll open and handed it to Sanzang, who offered a whole meat one to her. "Why won't you open it for me, emperor's brother?" the she-devil asked with a smile. "I am a man of religion, so I would not dare to break meat food," said Sanzang. "In that case," said the she-devil, "Why did you eat wedding cake at the Motherhood River, and why are you insist-

“水高船去急，沙陷马行迟。”

行者在格子眼听着两个言语相攀，恐怕师父乱了真性，忍不住，现了本相，掣铁棒喝道：“孽畜无礼！”那女怪见了，口喷一道烟光，把花亭子罩住，教：“小的们，收了御弟！”他却拿一柄三股钢叉，跳出亭门，骂道：“泼猴惫懒！怎么敢私人吾家，偷窥我容貌！不要走！吃老娘一叉！”这大圣使铁棒架住，且战且退。

二人打出洞外。那八戒、沙僧，正在石屏前等候，忽见他两个争持，慌得八戒将白马牵过道：“沙僧，你只管看守行李、马匹，等老猪去帮打帮打。”好呆子，双手举钯，赶上前叫道：“师兄靠后，让我打这泼贱！”那怪见八戒来，他又使个手段，呼了一声，鼻中出火，口内生烟，把身子抖了一抖，三股叉飞舞冲迎。那女怪也不知有几只手，没头没脸的滚将来。这行者与八戒，两边攻住。那怪道：“孙悟空，你好不识进退！我便认得你，你是不认得我。你那雷音寺里佛如来，也还怕我哩。量你这两个毛人，到得那里！都上来，一个个仔细看打！”这一场怎见得好战：

女怪威风长，猴王气概兴。天蓬元帅争功绩，乱举钉钯要显能。那一个手多叉紧烟光绕，这两个性急兵强





ing on eating beanpaste now?" To this Sanzang replied,

"When the river is high I'm carried away.
When bogged down I have to slow down."

Monkey, who could hear from his perch in the lattice just how friendly their conversation was getting, started worrying that the master's true nature might become disturbed. It was more than he could bear, so he resumed his own appearance and brandished his cudgel with a shout of "Behave yourself, you evil beast." When the she-devil saw him she spat out smoke and light that covered the pavilion and told her underlings to shut the Tang Priest away. Then she seized her steel trident and leapt out through the door of the pavilion, shouting abusively, "Hooligan ape! How dare you sneak into my house to set your dirty eyes on me! Stay where you are and take this!" The Great Sage parried the lunge from her trident and fell back, fighting all the way.

When they came to the outside of the cave where Pig and Friar Sand were waiting, the sight of the hard-fought battle so alarmed Pig that he led the white horse over to Friar Sand and said, "Look after the horse and the luggage. I'm joining in." The splendid idiot then raised his rake with both hands and rushed forward with a shout, "Stand back, brother, while I kill this vicious beast." Seeing Pig coming the she-devil used another kind of magic to breathe fire out of her nose and smoke from her mouth as she shook herself and charged him with her trident flying and dancing. Goodness only knows how many hands she had as she somersaulted towards them, lashing out furiously. Monkey and Pig were both fought to a standstill. "Sun Wukong," said the she-devil, "you don't know when to keep your head down. I know who you are, but you don't recognize me. Even your Tathagata Buddha from the Thunder Monastery is afraid of me. Where do you think you two little wretches are going to get? Come here, all of you, and watch me beat every one of you." It was a fine battle:

Great was the she-devil's prowess
As the Monkey King's anger rose.
Then Marshal Tian Peng joined in the fight,
Showing off wildly wielding his rake.
One was a many-handed mistress of the trident,

雾气腾。女怪只因求配偶，男僧怎肯泄元精！阴阳不对相持斗，各逞雄才恨苦争。阴静养荣思动动，阳收息卫爱清清。致令两处无和睦，叉钯铁棒赌输赢。这个棒有力，钯更能，女怪钢叉丁对丁。毒敌山前三不让，琵琶洞外两无情。那一个喜得唐僧谐凤侣，这两个必随长老取真经。惊天动地来相战，只杀得日月无光星斗更！

三个斗罢多时，不分胜负。那女怪将身一纵，使出个倒马毒桩，不觉的把大圣头皮上扎了一下。行者叫声“苦啊！”忍耐不得，负痛败阵而走。八戒见事不谐，拖着钯彻身而退。那怪得了胜，收了钢叉。

行者抱头，皱眉苦面，叫声“利害！利害！”八戒到跟前问道：“哥哥，你怎么正战到好处，却就叫苦连天的走了？”行者抱着头。只叫：“疼！疼！疼！”沙僧道：“想是你头风发了？”行者跳道：“不是！不是！”八戒道：“哥哥，我不曾见你受伤，却头疼，何也？”行者哼哼的道：“了不得！了不得！我与他正然打处，他见我破了他的叉势，他就把身子一纵，不知是件甚么兵器，着我头上扎了一下，就这般头疼



Surrounding herself with smoke and with light;
The other two were impatient and their weapons powerful,
As they stirred up many a cloud of mist.
The she-devil was fighting to win a mate,
But the monk would never lose his vital seed.
Ill-matched male and female fought it out,
Each showing heroism in the bitter struggle.
Calmly the female had built up her strength, longing for action;
The male was on guard in his love of pure stillness.
This made peace between them impossible
As trident fought for mastery with cudgel and rake.
Powerful was the cudgel,
Even stronger the rake,
But the she-devil's trident was a match for them both.
Nobody would yield on Deadly Foe Mountain;
No mercy was given outside Pipa Cave.
One was happy at the thought of the Tang Priest as a husband;
The other two were going with him to collect the scriptures.
Heaven and earth were alarmed by the battle,
Which darkened sun and moon and displaced all the stars.

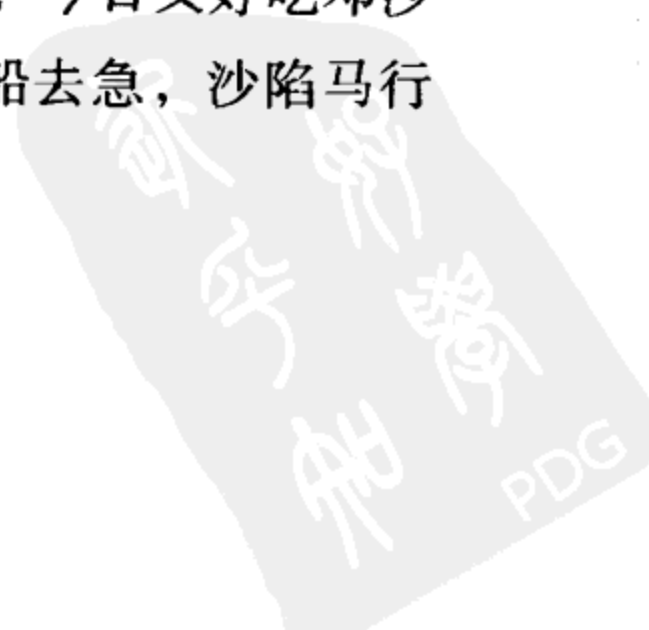
When the three of them had been fighting for a long time without anyone emerging as victor, the she-devil shook herself and used the sting in her tail to jab the Great Sage in the head. Monkey yelled in agony at the unbearable pain and fled, defeated. Seeing that things were going badly Pig withdrew too, dragging his rake behind him. The victorious she-devil put her steel trident away.

Monkey had his hands round his head and his face screwed up in agony as he shouted, "It's terrible, it's terrible." "Brother," said Pig, going up to him, "why did you run away howling in pain just when you were fighting so well?" "It's agony, agony," groaned Brother Monkey, still holding his head. "Is it an attack of your migraine?" Pig asked. "No, no," said Monkey, hopping around in pain. "But I didn't see you get wounded," said Pig, "so how can your head be hurting?" "It's unbearable," groaned Monkey. "Just when she saw that I was beginning to beat her trident she braced herself and jabbed me in the head. I don't know what weapon she used, but it's made my head ache so unbearably that I



难禁；故此败了阵来。”八戒笑道：“只这等静处常夸口，说你的头是修炼过的。却怎么就不禁这一下儿？”行者道：“正是。我这头，自从修炼成真，盗食了蟠桃仙酒，老子金丹；大闹天宫时，又被玉帝差大刀鬼王、二十八宿，押赴斗牛宫外处斩，那些神将使刀斧锤剑，雷打火烧；及老子把我安于八卦炉，锻炼四十九日，俱未伤损。今日不知这妇人用的是甚么兵器，把老孙头弄伤也！”沙僧道：“你放了手，等我看看。莫破了！”行者道：“不破！不破！”八戒道：“我去西梁国讨个膏药你贴贴。”行者道：“又不肿不破，怎么贴得膏药？”八戒笑道：“哥啊，我的胎前产后病倒不曾有，你倒弄了个脑门痛了。”沙僧道：“二哥且休取笑。如今天色晚矣，大哥伤了头，师父又不知死活，怎的是好！”

行者哼道：“师父没事。我进去时，变作蜜蜂儿，飞入里面，见那妇人坐在花亭子上。少顷，两个丫鬟，捧两盘馍馍：一盘是人肉馅，荤的；一盘是邓沙馅，素的。又着两个女童扶师父出来吃一个压惊，又要与师父做甚么道伴儿。师父始初不与那妇人答话，也不吃馍馍；后见他甜言美语，不知怎么，就开口说话，却说吃素的。那妇人就将一个素的劈开，递与师父。师父将个囫囵荤的递与那妇人。妇人道：‘怎不劈破？’师父道：‘出家人不敢破荤。’那妇人道：‘既不破荤，前日怎么在子母河边饮水高，今日又好吃邓沙馅？’师父不解其意，答他两句道：‘水高船去急，沙陷马行





had to run away, beaten." "In quiet places you're always boasting that your head was tempered in the furnace," said Pig with a laugh, "so why was that too much for you?"

"Yes," replied Monkey, "after my head was refined I stole the magic peaches and immortal wine and Lord Lao Zi's golden elixir tablets. When I made havoc in Heaven the Jade Emperor ordered the Strongarm Demon King and the Twenty eight Constellations to take me to be beheaded at the Dipper and Bull Palace. The gods used their cutlasses, axes, hammers and swords on me, struck me with thunderbolts and burned me with fire. Then Lao Zi put me in his Eight Trigrams Furnace and refined me for forty-nine days. None of that harmed me at all. Goodness only knows what weapon that woman used to make my head hurt like this." "Put your hands down and let me have a look," said Friar Sand. "Has it been cut open?" "No, no," said Monkey. "I'd better go back to Western Liang to get you some ointment to put on it," said Pig. "It's not cut open or swollen; I don't need ointment," said Monkey. "Brother," laughed Pig, "I wasn't at all ill when I was pregnant or after I lost the baby, but you've got a carbuncle on your forehead." "Stop teasing him, brother," said Friar Sand. "It's getting late, our eldest brother's been wounded in the head, and we don't know whether the master is dead or alive. What on earth are we going to do?"

"The master's all right," groaned Brother Monkey. "I flew in as a bee and saw the woman sitting in a flower pavilion. Before long two servant girls came in with two dishes of steamed rolls, one with fillings of human flesh and one with sweet fillings of beanpaste. She sent two other serving girls to help the master come out to eat something to soothe his nerves. She was talking about being his companion. At first he wouldn't reply or eat any of the rolls, but she was giving him so much sweet talk that he said he'd have a vegetarian one. Goodness knows why. The woman broke one open and gave it to him, and he passed her an unbroken meat one. 'Why won't you open it for me?' She asked, and he said, 'I am a man of religion, so I would not dare to break meat food.' Then she said, 'In that case, why did you eat wedding cake at the Motherhood River, and why are you eating sweet fillings now?' The master did not catch what she was driving at, and replied, 'When the river is high I'm

迟。’我在格子上听见，恐怕师父乱性，便就现了原身，掣棒就打。他也使神通，喷出烟雾，叫‘收了御弟’，就轮钢叉，与老孙打出洞来也。”沙僧听说，咬指道：“这泼贱也不知从哪里就随将我们来，把上项事都知道了！”

八戒道：“这等说，便我们安歇不成？莫管甚么黄昏半夜，且去他门上索战，嚷嚷闹闹，搅他个不睡，莫教他捉弄了我师父。”行者道：“头疼，去不得！”沙僧道：“不须索战。一则师兄头痛；二来我师父是个真僧，决不以色空乱性。且就在山坡下，闭风处，坐这一夜，养养精神，待天明再作理会。”遂此，三个弟兄，拴牢白马，守护行囊，就在坡下安歇不题。

却说那女怪放下凶恶之心，重整欢愉之色，叫：“小的们，把前后门都关紧了。”又使两个支更，防守行者。但听门响，即时通报。却又教：“女童，将卧房收拾齐整，掌烛焚香，请唐御弟来，我与他交欢。”遂把长老从后边搀出。那女怪弄出十分娇媚之态，携定唐僧道：“常言‘黄金未为贵，安乐值钱多。’且和你做会夫妻儿，耍子去也。”

这长老咬定牙关，声也不透。欲待不去，恐他生心害命，只得战兢兢，跟着他步入香房。却如痴如症，那里抬头举目，更不曾看他房里是甚床铺幔帐，也不知有甚箱笼





carried away; when bogged down I have to slow down.' Listening to all this from the lattice I got worried that the master was going to forget himself, so I turned back into myself and hit at her with my cudgel. She used magic too, breathed out clouds, told them to shut the master away, and drove me out of the cave with her trident." Friar Sand bit his finger and said, "That low bitch must have followed us at some stage, she knows so much."

"From what you say," said Pig, "we mustn't rest. From dusk to the middle of the night we've got to keep going back and challenging her to fight. We'll have to yell and make such a din that she can't go to bed or have it off with our master." "I can't go back," said Monkey. "My head's hurting too badly." "We can't challenge her to battle," said Friar Sand. "Our eldest brother's head is aching and our master is a true monk. He won't let the illusion of sex disturb his nature. Let's spend the night sitting somewhere under the mountain that's sheltered from the wind. Then we can build up our energy and think of something else in the morning." The three brother disciples tethered the white horse and guarded the luggage as they spent the night resting under the slope of the mountain.

The she-devil then put aside thoughts of murder and started to wear a smile again as she said, "Little ones, shut the front and back doors tight." Then she sent out two scouts to keep an eye on Monkey, and ordered them to report the moment any sound was heard at the door. "Maids," she commanded, "tidy the bedroom and get it ready. Bring candles, burn incense, and ask the Tang emperor's brother in. I'm going to make love with him." The Tang Priest was then helped out from the back, while the she-devil, looking utterly bewitching, took him by the hand and said, "As the saying goes, pleasure's worth more than gold. You and I are going to have some fun as man and wife."

The venerable elder clenched his teeth and let out not a sound. He would have preferred not to go with her but he was afraid she might kill him, so in fear and trembling he accompanied her into the bridal chamber. He was as if stupefied and dumb. He would not lift his head and look up, let alone catch sight of the bed and the curtains in the room, and even less

梳妆。那女怪说出的雨意云情，亦漠然无听。好和尚，真是那：

目不视恶色，耳不听淫声。他把这锦绣娇容如粪土，金珠美貌若灰尘。一生只爱参禅，半步不离佛地。那里会惜玉怜香，只晓得修真养性。那女怪，活泼泼，春意无边；这长老，死丁丁，禅机有在。一个似软玉温香，一个如死灰槁木。那一个，展鸳鸯，淫兴浓浓；这一个，束褊衫，丹心耿耿。那个要贴胸交股和鸾凤，这个要面壁归山访达摩。女怪解衣，卖弄他肌香肤腻；唐僧敛衽，紧藏了糙肉粗皮。女怪道：“我枕剩衾闲何不睡？”唐僧道：“我头光服异怎相陪！”那个道：“我愿作前



did he see the intricately carved furniture or her hairstyle and clothing. He was deaf and indifferent when she spoke of her desire. He was indeed a fine monk:

His eyes saw no evil beauty,
His ears heard no voluptuous words.
To him the brocade and the lovely face was dung,
The gold, the jewels and the beauty so much dirt.
The love of his life was contemplation;
He never took a step from Buddha land.
He did not care for female charms,
Knowing only how to nourish his true nature.
The she-devil
Was full of life
And unbounded desire.
The venerable monk
Seemed almost dead,
His mind fixed on meditation.
One was soft jade and warm fragrance;
The other was dead ash and withered wood.
One spread open the bridal sheets,
Full of voluptuousness;
The other fastened his tunic more tightly,
His heart ever true.
One longed to press her breasts against him and entwine their
limbs
In rapturous union;
The other wanted only to sit facing the wall
Like the monk Bodhidharma.
The she-devil took off her clothes,
Displaying her smooth skin and fragrant body;
The Tang Priest pulled his robes together,
Covering the roughness of his hide and flesh.
The she-devil said,
“There is room on my pillow and under my sheet:
Why not come to bed?”
The Tang Priest replied,
“My head is shaven and I wear monk’s robes:



朝柳翠翠。”这个道：“贫僧不是月闍黎。”女怪道：“我美若西施还袅娜。”唐僧道：“我越王因此久埋尸。”女怪道：“御弟，你记得‘宁教花下死，做鬼也风流’？”

唐僧道：“我的真阳为至宝，怎肯轻与你这粉骷髅……”

他两个散言碎语的，直斗到更深，唐长老全不动念。那女怪扯扯拉拉的不放，这师父只是老老成成的不肯。直缠到有半夜时候，把那怪弄得恼了，叫：“小的们，拿绳来！”可怜将一个心爱的人儿，一条绳，捆的像个猱狮模样。又教拖在房廊下去，却吹灭银灯，各归寝处。一夜无词。

不觉的鸡声三唱。那山坡下孙大圣欠身道：“我这头疼了一会，到如今也不疼不麻，只是有些作痒。”八戒笑道：“痒便再教他扎一下，何如？”行者啐了一口道：“放！放！放！”八戒又笑道：“放！放！放！我师父这一夜倒浪！浪！浪！”沙僧道：“且莫斗口。天亮了，快赶早儿捉妖怪去。”行者道：“兄弟，你只管在此守马，休得动身。猪八戒跟我去。”

那呆子抖擞精神，束一束皂锦直裰，相随行者，各带了兵器，跳上山崖，径至石屏之下。行者道：“你且立住。只怕这怪物夜里伤了师父，先等我进去打听打听。倘若被他哄了，丧了元阳，真个亏了德行，却就大家散火；若不乱性



I may not join you.”

She said, “I would like to be Liu Cuicui in the story.”

He replied, “But I am not like the Monk of the Moonlight.”

The she-devil said, “I am more lovely than Xi Shi herself.”

“Long was the king of Yue buried on her account,” the monk replied.

“Do you remember the lines,” the she-devil asked,

“I’m willing to die and be buried under flowers;

Even as a ghost shall I live and love?”

To this the Tang Priest replied,

“My true masculinity is my great treasure;

I could not lightly give it to a bag of bones like you.”

The two of them kept up their battle of words till it was late in the night, and the Tang Priest’s resolution was unmoved. The she-devil kept tugging at his clothes, refusing to let go of him, while the master kept up his resistance. The struggle went on till the middle of the night, when the she-devil finally lost her temper and called, “Bring rope, little ones.” Sadly she had her beloved man tied up like a dog and dragged outside to the portico. Then the silver lamps were blown out and everyone went to bed for the night.

Before they knew it the cocks had crowed three times. On the mountainside the Great Sage Monkey leaned forward and said, “This head of mine ached for a while, but now it doesn’t hurt or feel numb. It’s just a bit itchy.” “If it’s itchy then what about letting her jab it again for you?” said Pig with a grin. “We’ve got to make her let him go,” said Monkey, spitting. “Let him go, let him go,” mocked Pig. “I bet our master spent last night having a go.” “Stop arguing, you two,” said Friar Sand. “It’s light now. We’ve got to capture that demon as quickly as we can.” “Brother,” said Monkey, “you stay here and look after the horse. Don’t move. Pig, come with me.”

The idiot braced himself, tightened the belt round his black cotton tunic and went with Monkey as each of them leapt up to the top of the scar and arrived beneath the stone screen, weapon in hand. “You stand here,” said Monkey. “I’m afraid that the she-devil may have harmed the master during the night, so wait while I go in and find out. If he was seduced by her into losing his primal masculinity and ruining his virtue

情，禅心未动，却好努力相持，打死精怪，救师西去。”八戒道：“你好痴哑！常言道：‘干鱼可好与猫儿作枕头？’就不如此，就不如此，也要抓你几把是！”行者道：“莫胡疑乱说，待我去。”

好大圣，转石屏，别了八戒。摇身还变个蜜蜂儿，飞入门里。见那门里有两个丫鬟，头枕着梆铃，正然睡哩。却到花亭子观看，那妖精原来弄了半夜，都辛苦了，一个个都不知天晓，还睡着哩。行者飞来后面，隐隐的只听见唐僧声唤。忽抬头，见那步廊下四马攒蹄捆着师父。行者轻轻的钉在唐僧头上，叫：“师父。”唐僧认得声音，道：“悟空来了？快救我命！”行者道：“夜来好事如何？”三藏咬牙道：“我宁死也不肯如此！”行者道：“昨日我见他相怜相爱之意，却怎么今日把你这般挫折？”三藏道：“他把我缠了半夜，我衣不解带，身未沾床。他见我不肯相从，才捆我在此。你千万救我取经去也！”他师徒们正然问答，早惊醒了那个妖精。妖精虽是下狠，却还有流连不舍之意。一觉翻身，只听见“取经去也”一句，他就滚下床来，厉声高叫道：“好夫妻不做，却取什么经去？”

行者慌了，撇却师父，急展翅，飞将出去，现了本相，叫声“八戒”。那呆子转过石屏道：“那话儿成了否？”行者笑道：“不曾！不曾！老师父被他摩弄不从，恼了，捆在那里。正与我诉说前情，那怪惊醒了，我慌得出来也。”八戒道：“师父曾说甚来？”行者道：“他只说衣不解

西游记
唐僧
PDG



then we'll all split up. But if he kept his spirit firm and his dhyana heart was unmoved we'll have to hold out till we've killed the she-devil and rescued the master. Then we can head west." "Idiot!" said Pig. "As the saying goes, can a dried fish be a cat's pillow? Even if she didn't succeed she'll have had a good grab at him." "Stop talking such nonsense," said Monkey. "I'm going to have a look."

The splendid Great Sage took his leave of Pig and went round the rock screen. Then he shook himself, turned back into a bee, and flew inside, where he saw two serving girls sound asleep with their heads pillowed on their watch-keepers' clappers and gongs. When he reached the flower pavilion he found that the devils were still asleep, exhausted after being up half the night, and not aware that it was dawn. Monkey then flew on to the back of the cave, where he could half hear Sanzang's voice. He looked up to see the master with his hands and feet all roped together under the portico. Landing lightly on Sanzang's head he said, "Master," Recognizing his voice, Sanzang said, "Is that you, Wukong. Rescue me!" "Did you have a good time last night?" Monkey asked. "I would have died first," Sanzang replied through clenched teeth. "Yesterday it looked to me that she was in love with you," Monkey continued, "so why has she been torturing you like this?" "She pestered me for half the night," Sanzang replied, "but I never undid my clothes or even touched the bed. She only tied me up and left me here when she saw that I was not going to give in to her. Whatever happens you must rescue me so that I can go and fetch the scriptures." By now their conversation had woken the she-devil up. Ferocious though she was she still could not bear to lose Sanzang. As she woke up and sat up she heard him saying "fetch the scriptures", rolled straight out of bed, and shrieked, "What do you want to go and fetch scriptures for instead of being my husband?"

This alarmed Monkey, who left the master, spread his wings, flew out, turned back into himself, and shouted for Pig. The idiot came round the stone screen and asked, "Well? Did it happen?" "No," laughed Monkey, "it didn't. She kept pawing him but he wouldn't go along with her, so she lost her temper and tied him up. Just when he was telling me what had happened the fiend woke up and I had to rush out in a panic." "What did the master say?" Pig asked. "He told me that he never undid his clothes,"

带，身未沾床。”八戒笑道：“好！好！好！还是个真和尚！我们救他去！”

呆子粗鲁，不容分说，举钉钯，望他那石头门上尽力气一钯，唵喇喇筑做几块。唬得那几个枕梆铃睡的丫环，跑至二层门外，叫声“开门！前门被昨日那两个丑男人打破了！”那女怪正出房门，以见四五个丫鬟跑进去报道：“奶奶，昨日那两个丑男人又来把前门已打碎矣。”那怪闻言，即忙叫：“小的们！快烧汤洗面梳妆！”叫：“把御弟连绳抬在后房收了。等我打他去！”好妖精，走出来，举着三股叉，骂道：“泼猴！野彘！老大无知！你怎敢打破我门！”八戒骂道：“滥淫贱货！你倒困陷我师父，返敢硬嘴！我师父是你哄将来做老公的，快快送出饶你！敢再说半个‘不’字。老猪一顿钯，连山也筑倒你的！”那妖精那容分说，抖擞身躯，依前弄法，鼻口内喷烟冒火，举钢叉就刺八戒。八戒侧身躲过，着钯就筑。孙大圣使铁棒并力相帮。那怪又弄神通，也不知是几只手，左右遮拦。交锋三五个回合，不知是甚兵器，把八戒嘴唇上，也又扎了一下。那呆子拖着钯，侮着嘴，负痛逃生。行者却也有些醋他，虚丢一棒，败阵而走。那妖精得胜而回，叫小的们搬石块垒迭了前门不题。

却说那沙和尚正在坡前放马，只听得那里猪哼。忽抬头，见八戒侮着嘴，哼将来。沙僧道：“怎的说？”呆子哼





Monkey replied, "and never even touched the bed." "That's wonderful," said Pig. "He's a true monk. Let's go and save him."

The idiot was too crude to bother with arguing: he lifted his rake and brought it down with all his might against the doors, smashing them to pieces. This gave the serving girls who were asleep with their heads pillowed on their watch-keepers' clappers and gongs such a fright that they ran to the inner doors shouting, "Open up! The two ugly men who came here last night have smashed the front doors down." The she-devil was just coming out of her bedroom when four or five serving girls came rushing in to report, "Madam, the two ugly men who were here yesterday have come back and smashed the front doors down."

On hearing this the she-devil ordered, "Little ones, boil water at once for me to wash and comb my hair." Then she told them, "Carry the emperor's brother roped up as he is and lock him up in the back room. I'm going out to fight them." Out went the splendid monster, brandishing her trident and shouting abusively, "Vicious ape! Dirty hog! Ignorant beast! How dare you come knocking down my doors! "Filthy whore," Pig retaliated, "you tie our master up and then you have the nerve to talk tough like that. You tried to seduce our master into being your husband. Give him back now and we'll spare your life. If there's so much as a hint of a 'no' from you this rake of mine will smash your whole mountain down." The demon did not allow any more argument but summoned up her spirits and used the same magic as before to breathe out smoke and fire as she thrust at Pig with her steel trident. Swerving aside to avoid the blow, Pig struck back with his rake. When Monkey joined in to help him with his cudgel the she-devil used more magic to give herself endless pairs of hands with which to parry their weapons to left and to right. When they had fought four or five rounds the mystery weapon jabbed Pig in the lip, making him flee for his life, dragging his rake behind him and pressing a hand to his mouth. Monkey, who was also rather scared of her, fainted with his cudgel and fled in defeat too. The she-devil went back into her cave in victory, telling her underlings to build up a temporary outer barrier with rocks.

Friar Sand heard piggish groans as he was pasturing the horse and looked up to see Pig coming towards him with his hand on his face and

道：“了不得！了不得！——疼！疼！疼！”说不了，行者也到跟前，笑道：“好呆子啊！昨日咒我是脑门痛，今日却也弄做个肿嘴瘟了！”八戒哼道：“难忍难忍！疼得紧！利害，利害！”

三人正然难处，只见一个老妈妈儿，左手提着一个青竹篮儿，自南山路上挑菜而来。沙僧道：“大哥，那妈妈来得近了，等我问他个信儿，看这个是甚妖精，是甚兵器，这般伤人。”行者道：“你且住，等老孙问他去来。”行者急睁睛看，只见头直上有祥云盖顶，左右有香雾笼身。行者认得，即叫：“兄弟们，还不来叩头！那妈妈是菩萨来也。”慌得猪八戒忍疼下拜，沙和尚牵马躬身，孙大圣合掌跪下，叫声“南无大慈大悲救苦救难灵感观世音菩萨。”

那菩萨见他们认得元光，即踏祥云，起在半空，现了真像。原来是鱼篮之像。行者赶到空中，拜告道：“菩萨，恕弟子失迎之罪！我等努力救师，不知菩萨下降；今遇魔难难收，万望菩萨搭救搭救！”菩萨道：“这妖精十分利害。他那三股叉是生成的两只钳脚。扎人痛者，是尾上一个钩子，唤做‘倒马毒’。本身是个蝎子精。他前者在雷音寺听佛谈经，如来见了，不合用手推他一把，他就转过钩子，把如来左手中拇指上扎了一下。如来也疼难禁，即着金刚拿他。他却在这里。若要救得唐僧，除是别告一位方好。我也是近他不得。”行者再拜道：“望菩萨指示指示，别告那位去好，弟





moaning. "What's up?" Friar Sand asked. "It's terrible, terrible," the idiot groaned, "the pain, the pain." He was still complaining when Monkey turned up too, saying with a grin, "Idiot! Yesterday you wished me a carbuncle on my forehead, and today you've got one on your lip." "I can't bear it," groaned Pig, "it's agony, it's excruciating."

Just as the three of them were at a loss as to what to do an old woman came by with a green bamboo basket carrying wild vegetables from the hills to the south. "Brother," said Friar Sand to Monkey, "that woman's coming this way. I'll ask her who this evil spirit is and what weapon she has that causes such terrible wounds." "You stay here while I go and ask her," Monkey said, and taking a quick look he saw that there was a halo of auspicious cloud directly above the old woman's head, and that fragrant mists were all around her. Recognizing who it was, Monkey called out, "Come and kowtow, brothers. This lady is the Bodhisattva." This so surprised them that Pig kowtowed despite his pain, Friar Sand bowed low as he held the horse, and Monkey fell to his knees and called, "I submit to the Merciful and Compassionate Deliverer from Suffering, the Miraculously Responding Bodhisattva Guanyin."

Seeing that they had recognized her, the Bodhisattva rose up into mid-air on her auspicious cloud and appeared in her true form as the carrier of the fish basket. Going up into the sky with her, Monkey kowtowed and reported, "Bodhisattva, please forgive your disciple for failing to come to meet you. Because we were so busy trying to save the master we did not realize that you had come to see us. We are now up against a monster we can't beat, and we beseech you, Bodhisattva, to help us." "She is indeed a very terrible monster," the Bodhisattva replied. "Her trident is really the two claws she was born with, and what causes such agonizing wounds is a sting in her tail called 'horse-killer poison'. She was originally a scorpion spirit who used to listen to the Buddha preaching the scriptures in the Thunder Monastery. When the Tathagata Buddha saw her and mistakenly tried to push her away with his hand she used her tail to sting him on his left thumb. The Buddha in his pain told one of the vajrapanis to arrest her and she is now here. You will have to ask someone else for help as I too have to keep my distance from her." Monkey then bowed again and said, "I beg the Bodhisattva for further instructions. Please tell

子即去请他也。”菩萨道：“你去东天门里光明宫告求昴日星官，方能降伏。”言罢，遂化作一道金光，径回南海。

孙大圣才按云头，对八戒、沙僧道：“兄弟放心，师父有救星了。”沙僧道：“是那里救星？”行者道：“才然菩萨指示，教我告请昴日星官。老孙去来。”八戒悔着嘴哼道：“哥啊！就问星官讨些止疼的药饵来！”行者笑道：“不须用药，只似昨日疼过夜就好了。”沙僧道：“不必烦叙，快早去罢。”

好行者，急忙驾筋斗云。须臾，到东天门外。忽见增长天王当面作礼道：“大圣何往？”行者道：“因保唐僧西方取经，路遇魔障缠身，要到光明宫见昴日星官走走。”忽又见陶、张、辛、邓四大元帅，也问何往。行者道：“要寻昴日星官去降妖救师。”四元帅道：“星官今早奉玉帝旨意，上观星台巡札去了。”行者道：“可有这话？”辛天君道：“小将等与他同下斗牛宫，岂敢说假？”陶天君道：“今已许久，或将回矣。大圣还先去光明宫；如未回，再去观星台可也。”大圣遂喜，即别他们，至光明宫门首，果是无人，复抽身就走，只见那壁厢有一行兵士摆列，后面星官来了。那星官还穿的是拜驾朝衣，一身金缕。但见他：





your disciple whom I should go to see to ask for help." "Go to the Palace of Light inside the Eastern Gate of Heaven and look for the Star Officer of the Pleiades. He will be able to subdue her." Having spoken she turned into a beam of golden light and went straight back to the Southern Ocean.

The Great Sage Monkey then brought down his cloud and said to Pig and Friar Sand, "Don't worry, brothers. Our master has a star to save him." "Where?" Friar Sand asked. "The Bodhisattva has just told me to ask the help of the Star Officer of the Pleiades," Monkey said. "I'm off." "Brother," groaned Pig, his hand still on his mouth, "please ask the star lord for some ointment to stop this pain." "You don't need any ointment," laughed Monkey. "After a night's pain it'll get better, just as mine did last night." "Stop all that talk," said Friar Sand, "and get there as fast as you can."

The splendid Monkey set off at once on his somersault cloud and was outside the Eastern Gate of Heaven in an instant. The Heavenly King Virudhaka suddenly appeared to greet him courteously and ask, "Where are you going, Great Sage?" "I want to go to the Palace of Light to see the Star Lord of the Pleiades because the Tang Priest I'm escorting to the west to fetch the scriptures is being pestered by a devil," Monkey said. Then the four marshals Tao, Zhang, Xin and Deng appeared to ask Monkey where he was going. "I'm looking for the Star Officer of the Pleiades to subdue a demon and rescue my master," he said. To this they answered, "The star officer has gone on an inspection to the Star-viewing Tower today at the Jade Emperor's command." "Is that true?" Monkey asked. "We left the Dipper and Bull Palace with him," Heavenly Lord Xin said, "and we would not dare lie about it." "He has been gone for a long time," Heavenly Lord Tao said, "so he may be back by now. Great Sage, you would do best to go to the Palace of Light first, and if he is not back, go on to the Star-viewing Tower." This delighted the Great Sage, who took his leave of them and went to the gate of the Palace of Light. Finding that the star officer was indeed not there he was just about to leave when he noticed a column of soldiers outside. Behind them was the star lord returning in his court dress sewn with golden thread. This is how he looked:

冠簪五岳金光彩，笏执山河玉色琼。

袍挂七星云璫，腰围八极宝环明。

叮当珮响如敲韵，迅速风声似摆铃。

翠羽扇开来昴宿，天香飘袭满门庭。

前行的兵士，看见行者立于光明宫外，急转身报道：“主公，孙大圣在这里也。”那星官敛云雾整束朝衣，停执事分开左右，上前作礼道：“大圣何来？”行者道：“专来拜烦救师父一难。”星官道：“何难？在何地方？”行者道：“在西梁国毒敌山琵琶洞。”星官道：“那山洞有甚妖怪，却来呼唤小神？”行者道：“观音菩萨适才显化，说是一个蝎子精。特举先生方能治得，因此来请。”星官道：“本欲回奏玉帝；奈大圣至此，又感菩萨举荐，恐迟误事，小神不敢请献茶，且和你去降妖精，却再来回旨罢。”

大圣闻言，即同出东天门，直至西梁国。望见毒敌山不远，行者指道：“此山便是。”星官按下云头，同行者至石屏前山坡之下。沙僧见了道：“二哥起来，大哥请得星官来了。”那呆子还侮着嘴道：“恕罪！恕罪！有病在身，不能行



The Five Peak pins in his hat gleamed gold;
The mountain and river tablet he held was of the finest jade.
The Seven Stars hung from his waist amid clouds and mist;
Bright were the rings of jade on his Eight-pole sash.
His pendants chimed with a rhythmical sound;
The wind rushing past made a noise like bells.
The Star Officer of the Pleiades came holding his kingfisher fan;
While clouds of heavenly incense filled the hall.

When the soldiers in the front ranks saw Monkey standing outside the Palace of Light they hurried back to report, "My lord, the Great Sage Sun is here." The star officer put away his clouds and tidied his court dress, then when the attendants carrying his insignia of office stood aside to left and right he stepped forward to greet Monkey courteously and ask, "Why are you here, Great Sage?" "I have come especially to pay my respects and beg you to rescue my master from disaster," Brother Monkey replied. "What disaster, and where?" the star officer asked. "He is in the Pipa Cave on Deadly Foe Mountain in Western Liang," Monkey replied. "What evil monster is there in the cave that you should need to send for me?" asked the star officer. "The Bodhisattva Guanyin appeared to us just now," Monkey said, "and told us that she is a scorpion spirit. She specially mentioned you, sir, as the only person who would be able to control her. That is why I have come here to ask your help." "I would have preferred to submit a memorial to the Jade Emperor," the star officer replied, "but as you have come here, Great Sage, and as I am much obliged to the Bodhisattva for recommending me I would not like to lose any more time. Excuse me if I don't offer you tea: let's go down to subdue the demon. I can report back to His Majesty on my return."

At that the Great Sage went out with the star officer through the Eastern Gate of Heaven and straight back to Western Liang. Seeing Deadly Foe Mountain not far off, Monkey Pointed to it and said, "That's the mountain." The star lord brought his cloud down and went with Monkey to the slope in front of the stone screen. "Get up, brother," said Friar Sand to Pig on seeing them. "Brother Monkey is back with the star officer." "Forgive me," said the idiot, his hand still pressed over his mouth, "forgive me, but I'm too ill to pay you all the courtesies." "But you are

礼。”星官道：“你是修行之人，何病之有？”八戒道：“早间与那妖精交战，被他着我唇上扎了一下，至今还疼呀。”星官道：“你上来，我与你医治医治。”呆子才放了手，口里哼哼唧唧道：“千万治治！待好了谢你。”那星官用手把嘴唇上摸了一摸，吹一口气，就不疼了。呆子欢喜下拜道：“妙啊！妙啊！”行者笑道：“烦星官也把我头上摸摸。”星官道：“你未遭毒，摸他何为？”行者道：“昨日也曾遭过，只是过了夜，才不疼；如今还有些麻痒，只恐发天阴，也烦治治。”星官真个也把头上摸了一摸，吹口气，也就解了余毒，不麻不痒了。八戒发狠道：“哥哥，去打那泼贱去！”星官道：“正是，正是。你两个叫他出来，等我好降他。”

行者与八戒跳上山坡，又至石屏之后。呆子口里乱骂，手似捞钩，一顿钉钯，把那洞门外垒迭的石块爬开；闯至一层门，又一钉钯，将二门筑得粉碎。慌得那门里小妖飞报：“奶奶！那两个丑男人，又把二层门也打破了！”那怪正教解放唐僧，讨素茶饭与他吃哩，听见打破二门，即便跳出花亭子，轮叉来刺八戒。八戒使钉钯迎架。行者在旁，又使铁棒来打。那怪赶至身边，要下毒手，他两个识得方法，回头就走。

那怪赶过石屏之后，行者叫声“昴宿何在？”只见那星官立于山坡上，现出本相，原来是一只双冠子大公鸡，昂起头来，约有六七尺高，对着妖精叫一声，那怪即时就现了本





one who cultivates his conduct," the star lord said. "How can you be ill?" "The she-devil jabbed me in the lip when I was fighting her," Pig replied, "and it still hurts." "Come here," said the star lord, "and I'll cure it for you." Only then did the idiot put his hands down as he groaned, "Please, please cure it for me. I'll pay you well when it's better." The star lord then touched his lip and blew on it, at which the pain stopped. A delighted Pig went down on his knees and kowtowed to the star lord. "Wonderful, wonderful," he said. "Will you touch my head too?" asked Monkey with a smile. "Why?" the star lord asked. "You weren't jabbed with the poison." "I was yesterday," said Monkey, "and it only stopped hurting after last night. It's still rather numb and itchy and may be bad again when the weather turns overcast, which is why I would like you to cure it." The star officer then touched and blew on his head too, thus removing the remaining poison and stopping the numbness and itching. "Brother," said a wrathful Pig, "let's go and fight that vicious creature." "Yes, yes," the star lord said, "you two call her out so that I can put her in her place."

Monkey and Pig leapt up the slope and went round the stone screen once more. Yelling insults the idiot used his hands like picks and hit with his rake to clear a way through the wall of stones that had been built outside the mouth of the cave. Once through these outer defences he struck again with his rake to smash the inner doors to sawdust, giving the little devils behind them such a shock that they ran inside to report, "Madam, those two hideous men have smashed the inner doors now." The she-devil had just had the Tang Priest untied and sent for some vegetarian breakfast for him when she heard the inner doors being smashed. Leaping out of her flower pavilion she thrust at Pig with her trident. He parried with his rake while Monkey joined in the fight from the side. The she-devil went right up to them and was just going to use her vicious trick when the two of them, who now knew what she was about, turned and fled.

As soon as the two of them were round the rock Monkey shorted, "Where are you, star lord?" The star lord stood up at once on the mountainside in his original form as a giant rooster with twin combs. When he raised his head he was six or seven feet tall, and as soon as he

像，是个琵琶来大小的蝎子精。星官再叫一声，那怪浑身酥软，死在坡前。有诗为证。诗曰：

花冠绣颈若团纓，爪硬距长目怒睛。
踊跃雄威全五德，峥嵘壮势羨三鸣。
岂如凡鸟啼茅屋，本是天星显圣名。
毒蝎枉修人道行，还原反本见真形。

八戒上前，一只脚踹住那怪的胸背道：“孽畜！今番使不得倒马毒了！”那怪动也不动，被呆子一顿钉钯，捣作一团烂酱。那星官复聚金光，驾云而去。行者与八戒、沙僧朝天拱谢道：“有累！有累！改日赴宫拜酬。”

三人谢毕。却才收拾行李、马匹，都进洞里。见那大小丫鬟，两边跪下，拜道：“爷爷，我们不是妖邪，都是西梁国女人，前者被这妖精摄来的。你师父在后边香房里坐着哭哩。”行者闻言，仔细观看，果然不见妖气，遂入后边叫道：“师父！”那唐僧见众齐来，十分欢喜道：“贤徒，累及你们了！那妇人何如也？”八戒道：“那厮原是个大母蝎子。幸得观音菩萨指示，大哥去天宫里请得那昴日星官下降，把那厮收伏。才被老猪筑做个泥了，——方敢深入于此，得见师父之面。”唐僧谢之不尽。又寻些素米、素面，安排了饮



crowed the monster reverted to her true appearance as a scorpion spirit the size of a *pipa* mandolin. When the star officer crowed again the monster's whole body crumbled in death. There is a poem as evidence that goes,

With fancy combs and a tasselled neck,
Hard claws, long spurs and angry eyes,
Nobly he leaps, complete in all his powers,
Towering majestic as three times he cries.

He is no common fowl who by a cottage crows
But a star down from the sky in all his glory.
Vainly the vicious scorpion took a human form:
Revealed now as herself she ends her story.

Pig went forward and said, one foot planted on the monster's back, "Evil beast, You won't be able to use your horse-killer poison this time." The monster did not move, whereupon the idiot pounded her to mincemeat with his rake. The star lord gathered his golden light around him once more and rode away on his cloud. Monkey, Pig and Friar Sand all raised their clasped hands to Heaven in thanks. "We have put you to much trouble," they said. "We shall go to your palace to thank you another day."

When the three of them had finished expressing their gratitude they bot the luggage and the horse ready and went into the cave, where the young and old serving girls were kneeling on either side saying, "My lords, we are not evil spirits but women form Western Liang who were carried off by the evil spirit. Your master is sitting in the scented room at the back crying." On hearing this Monkey took a very careful look around, and seeing that there were indeed no more devilish vapours he went round to the back and called, "Master!" The Tang Priest was very pleased indeed to see them all there. "Good disciples," he said, "I have put you to such a lot of trouble. What has happened to that woman?" "That damned female was really a scorpion." said Pig. "Luckily the Bodhisattva Guanyin told us what to do. Brother Monkey went to the palaces of Heaven to ask the Star Lord of the Pleiades to come down and defeat the demon. I've beaten her to pulp. That's why we dared to come right inside to see you, Master." The Tang Priest thanked them deeply. They then looked for

食，吃了一顿。把那些摄将来的女子赶下山，指与回家之路。点上一把火，把几间房宇，烧毁罄尽。请唐僧上马，找寻大路西行。

正是：

割断尘缘离色相，推干金海悟禅心。

毕竟不知几年上才得成真，且听下回分解。



some meat-free rice and noodles and laid on a meal for themselves that they ate. The kidnapped women were all taken down the mountain and shown the way back home. Then they lit a firebrand and burned down all the buildings there before helping the Tang Priest back on his horse and continuing along the main road west. Indeed,

They cut themselves off from worldly connections,
Turning away from the lures of desire.
By pushing right back the ocean of gold,
In their minds and their hearts their awareness was higher.

If you don't know how many years were to pass before they finally won their true achievement, listen to the explanation in the next instalment.



第五十六回

神狂诛草寇 道昧放心猿

诗曰：

灵台无物谓之清，寂寂全无一念生。
猿马牢收休放荡，精神谨慎莫峥嵘。
除六贼，悟三乘，万缘都罢自分明。
色邪永灭超真界，坐享西方极乐城。

话说唐三藏咬钉嚼铁，以死命留得一个不坏之身；感蒙行者等打死蝎子精，救出琵琶洞。一路无词，又早是朱明时节。但见那：

熏风时送野兰香，濯雨才晴新竹凉。
艾叶满山无客采，蒲花盈涧自争芳。
海榴娇艳游蜂喜，溪柳阴浓黄雀狂。
长路那能包角黍，龙舟应吊汨罗江。

他师徒们行赏端阳之景，虚度中天之节，忽又见一座高山阻路。长老勒马回头叫道：“悟空，前面有山，恐又生妖怪，是



Chapter 56

The Spirit Goes Wild and Wipes Out the Bandits The Way in Confusion Sends the Mind-Ape Away

As the poem goes,

The heart that is empty of all things is said to be pure,
In utter placidity not giving rise to a thought.
The ape and the horse must be tethered, not left to run wild;
The spirit must always be cautious, not seeking for glory.
Wake up to Three Vehicles¹, wipe out the Six Bandits,²
And all human destinies then become clear.
Extinguish the evil of sex and rise to enjoy
The pleasures of paradise that can be found in the west.

The story tells how Tang Sanzang bit on the bullet, struggled with all his powers to preserve the purity of his body and was rescued from the Pipa Cave when Monkey and the others killed the scorpion spirit. There is nothing to tell about the next stage of their journey, and it was soon summer again. What they saw was

Fragrant winds carrying the scent of wild orchids,
New bamboo cool as the skies clear after rain;
No travellers to pick artemisia on the hillside,
And the fragrant flowers of cattails filling the streams.
Bees are bewitched by pomegranates' beauty,
While siskins delight in the willow trees' shade.
How can the wayfarers offer dumplings to Qu Yuan?
Dragon boats should be mourning his death in the river.

Master and disciples were just enjoying the early summer scenery as they spent the day of the Dragonboat Festival without being able to celebrate it when a high mountain rose in front of them to block their way forward. Sanzang reined in his horse and turned back to say, "Be careful, Wukong: I'm worried that there may be demons on that mountain ahead."

必谨防。”行者等道：“师父放心。我等皈命投诚，怕甚妖怪！”长老闻言甚喜。加鞭催骏马，放辔趲蛟龙。须臾，上了山崖，举头观看，真个是：

顶巅松柏接云青，石壁荆榛挂野藤。
万丈崔巍，千层悬削。
万丈崔巍峰岭峻，千层悬削壑崖深。
苍苔碧藓铺阴石，古桧高槐结大林。
林深处，听幽禽，巧声睨睨实堪吟。
涧内水流如泻玉，路旁花落似堆金。
山势恶，不堪行，十步全无半步平。
狐狸麋鹿成双遇，白鹿玄猿作对迎。
忽闻虎啸惊人胆，鹤鸣振耳透大庭。
黄梅红杏堪供食，野草闲花不识名。

四众进山，缓行良久，过了山头。下西坡，乃是一段平阳之地。猪八戒卖弄精神，教沙和尚挑着担子，他双手举钯，上前赶马。那马更不惧他，凭那呆子嗒答答的赶，只是缓行不紧。行者道：“兄弟，你赶他怎的？让他慢慢走罢



“Don’t worry, Master, ” said Brother Monkey. “We are all faithful believers. I’m not scared of demons.” This reply pleased the venerable elder greatly, who

Whipped on his noble charger,
Gave the dragon steed his head.

Before long they were above a rockface on the mountain, and when they raised their heads to look around this is what they saw:

Cypress and pine that touch the azure heavens,
Creepers climbing up hazels on the cliffs.
A hundred thousand feet high,
A thousand sheer-cut strata.
A hundred thousand feet high are the towering pinnacles;
A thousand sheer-cut strata of the chasm’s sides.
Mosses and liverwort cover damp rocks,
Locust and juniper form a great forest.
Deep in the forest
Birds are heard unseen,
Singing their songs with beautiful voices.
The water in the brook is a torrent of jade;
The fallen blooms by the path are piles of gold.
The mountain is steep,
The going is hard,
And hardly a pace is on level ground.
Foxes and David’s deer come in twos;
White stage and black gibbons greet one in pairs.
The bowl of the tiger fills one with terror;
The call of the crane resounds through the sky.
Plum and red apricot provide one with food;
No names can be put to the many wild flowers.

After climbing the mountain slowly for a long time the four of them crossed the summit, and on the western slopes they saw a stretch of level sunlit ground. Pig put on a great show of energy, telling Friar Sand to carry the luggage while he raised his rake in both hands and tried to drive the horse ahead. But the horse was not afraid of him and carried on at the same slow pace despite all the noises he made to speed it up. “Why are you trying to make the horse go faster, brother?” Monkey asked.



了。”八戒道：“天色将晚，自上山行了这一日，肚里饿了，大家走动些，寻个人家化些斋吃。”行者闻言道：“既如此，我等教他快走。”把金箍棒晃一晃，喝了一声，那马溜了缰，如飞似箭，顺平路往前去了。你说马不怕八戒，只怕行者何也？行者五百年前曾受玉帝封在大罗天御马监养马，官名“弼马温”，故此传留至今，是马皆惧猴子。那长老挽不住缰口，只扳紧着鞍鞵，让他放了一路辔头，有二十里向开田地，方才缓步而行。

正走处，忽听得一棒锣声，路两边闪出三十多人，一个个枪刀棍棒，拦住路口道：“和尚！那里走！”唬得个唐僧战兢兢，坐不稳，跌下马来，蹲在路旁草科里，只叫“大王饶命！大王饶命！”那为头的两个大汉道：“不打你，只是有盘缠留下。”长老方才省悟，知他是伙强人，却欠身抬头观看。但见他：

一个青脸獠牙欺太岁，一个暴睛圆眼赛丧门。鬓边红发如飘火，颌下黄须似插针。他两个头戴虎皮花磕脑，腰系貂裘彩战裙。一个手中执着狼牙棒，一个肩上横担挖挞藤。果然不亚巴山虎，真个犹如出水龙。

三藏见他这般凶恶，只得走起来，合掌当胸道：“大王，贫僧





“Let it walk slowly at its own speed.” “It’s getting late,” Pig replied, “and I’m hungry after that day on the mountain. We’d better get a move on and find a house to beg some food from.” “In that case let me speed him up,” said Monkey waving his gold-banded cudgel and shouting, at which the horse slipped its halter and started to gallop along the track with the speed of an arrow. Do you wonder why the horse was afraid of Monkey but not of Pig? It was because five hundred years earlier Monkey had been given a post in the Imperial Stables in the Daluo Heaven as Protector of the Horses; the name has been passed on right till the present day, which is why all horses are still afraid of monkeys. The venerable elder could not keep hold of the reins: he simply held tight to the saddle and gave the horse its head as it galloped six or seven miles towards some farm land before slowing down to a walk.

As Sanzang was riding along he heard a gong being struck as over thirty men armed with spears, swords and staves emerged from both sides of the track to block his way and say, “Where do you think you’re going, monk?” This made the Tang Priest shake with fright so badly that he lost his seat and fell off the horse. “Spare my life, Your Majesty,” he pleaded as he squatted in the undergrowth by the path, “Spare my life.” The two chiefs of the gang then said, “We’re not going to kill you. Just give us your money.” Only then did the venerable elder realize that they were bandits. As he raised his head to look at them this is what he saw:

One’s blue face and protruding fangs were worse than an evil
god’s:

The other’s bulging eyes were like the Star of Death.

The red hair at their temples seemed ablaze;

Their brownish bristles were as sharp as needles.

Both wore berets of tiger skin.

And kilts of marten fur.

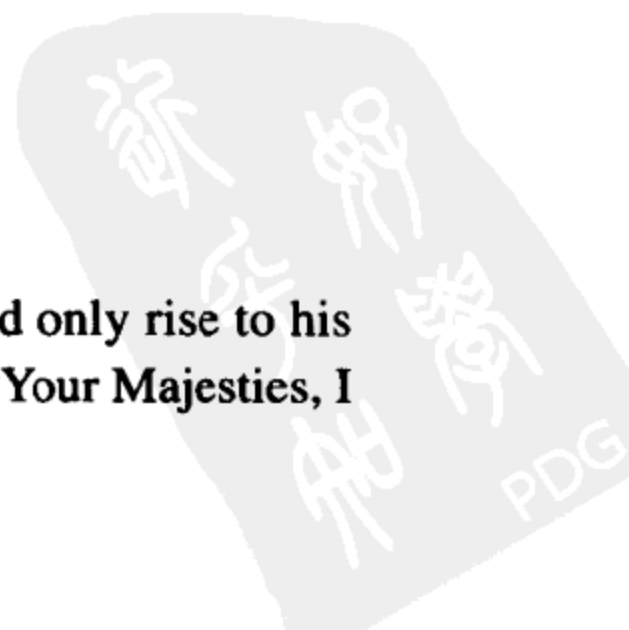
One carried a cudgel with wolf-tooth spikes,

The other a rope of knotted rattan.

They were no less terrible than mountain tigers,

And just as frightening as dragons from the waters.

On seeing how murderous they looked Sanzang could only rise to his feet, put his hands together before his chest, and say, “Your Majesties, I



是东土唐王差往西天取经者。自别了长安，年深日久，就有些盘缠也使尽了。出家人专以乞化为由，那得个财帛！万望大王方便方便，让贫僧过去罢！”那两个贼帅众向前道：“我们在这里起一片虎心，截住要路，专要些财帛，甚么方便方便？你果无财帛，快早脱下衣服，留下白马，放你过去！”三藏道：“阿弥陀佛！贫僧这件衣服，是东家化布，西家化针，零零碎碎化来的。你若剥去，可不害杀我也？只是这世里做得好汉，那世里变畜生哩！”

那贼闻言大怒，掣大棍，上前就打。这长老口内不言，心中暗想道：“可怜！你只说你的棍子，还不知我徒弟的棍子哩！”那贼那容分说，举着棒，没头没脸的打来。长老一生不会说谎，遇着这急难处，没奈何，只得打个诳语道：“二位大王，且莫动手。我有个小徒弟，在后面就到。他身上有几两银子，把与你罢。”那贼道：“这和尚是也吃不得亏，且捆起来。”众喽啰一齐下手，把一条绳捆了，高高吊在树上。

却说三个撞祸精，随后赶来。八戒呵呵大笑道：“师父去得好快，不知在那里等我们哩。”忽见长老在树上，他又说：“你看师父。等便罢了，却又有这般心肠，爬上树去，扯着藤儿打秋千耍子哩！”行者见了道：“呆子，莫乱谈。师父吊在那里不是？你两个慢来，等我去看看。”好大圣，急登高坡细看，认得是伙强人。心中暗喜道：“造化！造化！买卖

数字水印
PDG



have been sent by the Tang emperor in the east to fetch the scriptures from the Western Heaven. It has been many years since I left Chang'an and all my travelling money was finished long ago. We monks may only support ourselves by begging — we don't have any money. I beg you, Your Majesties, to show charity and allow me to pass." The two bandit chiefs led their men forward and said, "We here are tigers. The only reason we stop travellers on the main roads is to get rich. Charity doesn't come into it. If you've got no money, take your clothes off and give us that white horse, then we'll let you go on your way." "Amitabha Buddha!" said Sanzang. "This habit of mine was begged piece by piece, a bit of cloth from one family and a needle from another. If you take it you will be killing me. If you act as tough guys in this life you'll be reborn as animals in the next."

One of the bandit chiefs was so infuriated by this remark that he started to wave his cudgel about and went up to Sanzang to strike him. Unable to speak, Sanzang could only think, "Poor man, you may think you've got a cudgel: wait till you find out about my disciple's." The bandit was in no mood for argument as he raised his cudgel and started to lay about Sanzang. Sanzang, who in all his life had never told a lie, in this desperate crisis had to make one up now: "Don't hit me, Your Majesties. I have a young disciple following behind me who'll be here soon. He has several ounces of silver that he'll give to you." "Don't hurt the monk," said one of the bandit chiefs. "Tie him up." The crowd of bandits then fell upon him, roped him up, and suspended him high from a tree.

The three disaster-bringing spirits were still following behind. Pig was chuckling aloud as he said, "The master's been going very fast. I don't know where he's waiting for us." Then he saw Sanzang in the tree and said, "Just look at the master, He could have just waited if he'd wanted to, but he was in such high spirits he had to climb a tree and make a swing out of creepers." "Stop talking nonsense," said Monkey when he saw what had happened. "The master's been hung up there, hasn't he? You two wait for a moment while I go up and look around."

The splendid Great Sage then rushed up the slope to look around and saw the bandits. "I'm in luck," he thought with glee, "I'm in luck. Busi-

上门了！”即转步，摇身一变，变做个干干净净的小和尚，穿一领缁衣，年纪只有二八，肩上背着一个蓝布包袱。拽开步，来到前边，叫道：“师父，这是怎么说话？这都是些甚么歹人？”三藏道：“徒弟呀，还不救我一救，还问甚的？”行者道：“是干甚勾当的？”三藏道：“这一伙拦路的，把我拦住，要买路钱。因身边无物，遂把我吊在这里，只等你来计较计较。不然，把这匹马送与他罢。”行者闻言笑道：“师父不济。天下也有和尚，似你这样皮松的却少。唐太宗差你往西天见佛，谁教你把这龙马送人？”三藏道：“徒弟呀，似这等吊起来，打着要，怎生是好？”行者道：“你怎么与他说来？”三藏道：“他打的我急了，没奈何，把你供出来也。”行者道：“师父，你好没搭撒。你供我怎的？”三藏道：“我说你身边有些盘缠，且教道莫打我，是一时救难的话儿。”行者道：“好！好！好！承你抬举。正是这样供。若肯一个月供得七八十遭，老孙越有买卖。”

那伙贼见行者与他师父讲话，撒开势，围将上来道：“小和尚，你师父说你腰里有盘缠，趁早拿出来，饶你们性命！若道半个‘不’字，就都送了你的残生！”行者放下包袱道：“列位长官，不要嚷。盘缠有些在此包袱，不多，只有马蹄金二十来锭，粉面银二三十锭，散碎的未曾见数。要时就连包儿拿去，切莫打我师父。古书云：‘德者，本也；财者，末也。’此是末事。我等出家人，自有化处；若遇着个斋僧的长者，衬钱也有，衣服也有，能用几何？只望放下我



ness has brought itself to my front door.” With that he turned round, shook himself, and turned into a trim little novice of only sixteen wearing a black habit and carrying a bundle wrapped in blue cotton cloth on his shoulder. Then he stepped out until he was by the master and called, “Master, what’s been happening? Who are these wicked people?” “Rescue me, disciple,” said Sanzang, “and stop asking so many questions.” “What’s it all about?” Monkey asked. “These highwaymen blocked my way and demanded money,” Sanzang replied. “As I don’t have any they hung me up here. I’m waiting for you to work something out. If you can’t you’ll just have to give them the horse.” “You’re hopeless, Master,” laughed Monkey. “Of all the monks in the world there can be few as soft as you. When the Tang Emperor Taizong sent you to worship the Buddha in the Western Heaven he never told you to give that dragon horse away.” “Whatever was I to do when they hung me up here and were hitting me as they demanded things?” said Sanzang. “What did you say to them?” Monkey asked. “I was so desperate when they beat me that I had no choice: I had to tell them about you,” Sanzang replied. “Master,” said Monkey, “you’re useless. Why ever did you squeal on me?” “I told them that you were carrying some money,” said Sanzang. “I only did it in desperation to stop them beating me.” “Great,” said Brother Monkey, “great. Thanks for the recommendation. That just how to squeal on me. You can do that seventy or eighty times a month if you like, and I’ll do more business than ever.”

When the bandits saw Monkey talking to his master they spread out to surround them and said, “Little monk, get out the money your master told us you’re carrying inside your belt and we’ll spare your life. But if you even try to say no, you’re dead.” “Don’t shout, gentlemen,” said Monkey, putting his bundle down. “I’ve got some money in here, but not much—only twenty horseshoe ingots of gold and twenty or thirty ingots of frosted silver, not counting the smaller pieces. If you want it I’ll get the whole packet out as long as you don’t hit my master. As the ancient book has it, ‘Virtue is the root, and wealth is only the tip of the branch’. This is just the tip of the branch. We men of religion can always find a place to beg. When we meet a benefactor who feeds monks there’ll be plenty of money and clothes for us. We don’t need much at all. As soon

师父来，我就一并奉承。”那伙贼闻言，都甚欢喜道：“这老和尚慳吝，这小和尚倒还慷慨。”教：“放下来。”那长老得了性命，跳上马，顾不得行者，操着鞭，一直跑回旧路。

行者忙叫道：“走错路了。”提着包袱，就要追去。那伙贼拦住道：“那里走？将盘缠留下，免得动刑！”行者笑道：“说开，盘缠须三分分之。”那贼头道：“这小和尚忒乖，就要瞒着他师父留起些儿。——也罢，拿出来看。若多时，也分些与你背地里买果子吃。”行者道：“哥呀，不是这等说。我那里有甚盘缠？说你两个打劫别人的金银，是必分些与我。”那贼闻言大怒，骂道：“这和尚不知死活！你倒不肯与我，返问我要！不要走！看打！”轮起一条挖挞藤棍，照行者光头上打了七八下。行者只当不知，且满面陪笑道：“哥呀，若是这等打，就打到来年打罢春，也是不当真的。”那贼大惊道：“这和尚好硬头！”行者笑道：“不敢，不敢，承过奖了。也将就看得过。”那贼那容分说，两三个一齐乱打。行者道：“列位息怒，等我拿出来。”

好大圣，耳中摸一摸，拔出一个绣花针儿道：“列位，我出家人，果然不曾带得盘缠，只这个针儿送你罢。”那贼道：“晦气呀！把一个富贵和尚放了，却拿住这个穷秃驴！你好道会做裁缝？我要针做甚的？”行者听说不要，就拈在手中，晃了一晃，变作碗来粗细的一条棍子。那贼害怕道：“这





as you've let my master down I'll give you it all." When the bandits heard this they were delighted, and they all said, "The old monk is stingy, but this little monk is very generous. Let him down." Now that his life had been spared the venerable elder leapt on the horse and galloped back the way he had come, making good use of the whip and not giving Monkey another thought.

"You've gone the wrong way," Monkey called out in alarm, then picked up his bundle and started to run after him, only to find his way blocked by the bandits. "Where do you think you're going?" they asked. "Give us your money or we'll have to torture you." "Now we're on that subject," said Monkey, "we'll have to split the money three ways." "You're a bit of a rascal, aren't you, little monk?" said one of the bandit chiefs. "You want to keep something without letting your master know. All right then. Bring it all out and we'll have a look at it. If there's a lot we'll let you keep a bit to buy fruit with on the side." "That's not what I mean at all, brother," said Monkey. "I haven't got any money. What I mean is that you've got to give me a cut of the gold and silver you two have stolen from other people." This infuriated the bandit chief, who shouted abusively, "You're asking for it, little monk. Wanting ours instead of giving us yours! Stay where you are and take this." He lifted his knotted rattan cane and brought it down on Monkey's head six or seven times. Monkey pretended not to notice, and his face was wreathed in smiles as he said, "Brother, if you can only hit me like that you could still be hitting me at the end of next spring and you wouldn't really have hit me at all." "You have a very hard head," exclaimed the shocked bandit. "No, no, you overpraise me: I just get by with it," Monkey replied. With that the discussion was cut short as two or three of the bandits rushed at Monkey and started lashing out at him. "Keep your tempers, gentlemen," said Monkey, "while I get it out."

The splendid Great Sage then felt in his ear and pulled out an embroidery needle. "Gentlemen," he said, "we monks really don't carry money with us. All I can give you is this needle." "What lousy luck," said one of the bandits. "We've let the rich monk go and kept this bald donkey who's not got a penny to his name. I suppose you do tailoring. A needle's no use to us." On hearing that they did not want it Monkey held the needle

和尚生得小，倒会弄术法儿。”行者将棍子插在地下道：“列位拿得动，就送你罢。”两个贼上前抢夺，可怜就如蜻蜓撼石柱，莫想弄动半分毫。这条棍本是如意金箍棒，天秤称的，一万三千五百斤重，那伙贼怎么知得。大圣走上前，轻轻的拿起，丢一个蟒翻身拗步势，指着强人道：“你都造化低，遇着我老孙了！”那贼上前来，又打了五六十下。行者笑道：“你也打得手困了，且让老孙打一棒儿，却休当真。”你看他展开棍子，晃一晃，有井栏粗细，七八丈长短；荡的一棍，把一个打倒在地，嘴唇搥土，再不做声。那一个开言骂道：“这秃厮老大无礼！盘缠没有，转伤我一个人！”行者笑道：“且消停，且消停！待我一个个打来，一发教你断了根罢！”荡的又一棍，把第二个又打死了，唬得那众喽啰撒枪弃棍，四路逃生而走。

却说唐僧骑着马，往东正跑，八戒、沙僧拦住道：“师父往那里去？错走路了。”长老兜马道：“徒弟啊，趁早去与你师兄说，教他棍下留情，莫要打杀那些强盗。”八戒道：“师父住下，等我去来。”呆子一路跑到前边，厉声高叫道：“哥哥，师父教你莫打人哩。”行者道：“兄弟，那曾打人？”八戒道：“那强盗往那里去了？”行者道：“别个都散了，只是两个头儿在这里睡觉哩。”八戒笑道：“你两个遭瘟的，好道是熬了夜，这般辛苦，不往别处睡，却睡在此处！”呆子行到身边，看看道：“倒与我是一起的，干净张着口睡，淌出些粘



in his hand, waved it, and turned it into a cudgel as thick as a rice bowl. "Young you may be, little monk," said the terrified bandits, "but you certainly have some magical powers." Monkey then thrust the cudgel into the ground and said, "If any of you gentlemen can move it it's yours." The two bandit chiefs rushed up to grab it, but they could no more move it than a dragonfly can move a stone pillar: it did not shift a fraction of an inch. How could those bandits have known that the gold-banded as-you-will cudgel had been weighed on the scales of Heaven at 13,500 pounds? Then Monkey stepped forward, lifted it effortlessly, spun it in a writhing python movement, pointed it at the robbers and said, "You're all out of luck: you've met Monkey." The bandit chief rushed at him again and hit him another fifty or sixty times. "Your hands must be getting tired," said Monkey. "Let me hit you one now, but don't think this is the real thing." Watch him as he swings his cudgel, shakes it, and makes it as thick as the top of a well and seventy or eighty feet long. A single blow of it struck one bandit chief to the ground. He bit the dust and said no more. "You've got a bloody cheek, baldy," said the other bandit chief abusively. "You've got no money, and now you've killed one of us." "Just a moment," said Monkey with a smile. "I'm going to kill every one of you and wipe you all out." With another swing of his cudgel he killed the other bandit chief, at which all their men threw down their spears and clubs and scattered in terror, fleeing for their lives.

The Tang Priest galloped eastwards until Pig and Friar Sand stopped him and asked, "Where are you going, Master? This is the wrong way." "Disciples," said Sanzang, reining in his horse, "go back and tell your brother to be merciful with that cudgel of his and not kill all the bandits." "Stop here, Master," said Pig. "I'll go." The idiot ran straight back along the path, shouting at the top of his voice, "Brother, the master says you're not to kill them." "Have I killed anyone?" Monkey asked. "Where have the bandits all gone?" said Pig. "They've all run away apart from the two chiefs. They're asleep here." "You pox-ridden pair," said Pig, addressing them, "no doubt you had a hard night of it and were so exhausted that you had to choose this of all places to sleep." Walking closer to them he went on, "You're like me: you sleep with your mouths open

涎来了。”行者道：“是老孙一棍子打出豆腐来了。”八戒道：“人头上又有豆腐？”行者道：“打出脑子来了！”

八戒听说打出脑子来，慌忙跑转去，对唐僧道：“散了伙也！”三藏道：“善哉！善哉！往那条路上去了？”八戒道：“打也打得直了脚，又会往那里去走哩！”三藏道：“你怎么说散伙？”八戒道：“打杀了，不是散伙是甚的？”三藏问：“打的怎么模样？”八戒道：“头上打了两个大窟窿。”三藏教：“解开包，取几文衬钱，快去那里讨两个膏药与他两个贴贴。”八戒笑道：“师父好没正经。膏药只好贴得活人的疮肿，那里好贴得死人的窟窿？”三藏道：“真打死了？”就恼起来，口里不住的絮絮叨叨，猢猻长，猴子短，兜转马，与沙僧、八戒至死人前，见那血淋淋的，倒卧山坡之下。

这长老甚不忍见，即着八戒：“快使钉钯，筑个坑子埋了，我与他念卷《倒头经》。”八戒道：“师父左使了人也。行者打杀人，还该教他去烧埋，怎么教老猪做土工？”行者被师父骂恼了，喝着八戒道：“泼懒夯货！趁早儿去埋！迟了些儿，就是一棍！”呆子慌了，往山坡下筑了有三尺深，下面都是石脚石根，搠住钯齿；呆子丢了钯，便把嘴拱；拱到软处，一嘴有二尺五，两嘴有五尺深，把两个贼尸埋了，盘作一个坟堆。三藏叫：“悟空，取香烛来，待我祷祝，好念经。”行者努着嘴道：“好不知趣！这半山之中，前不巴村，





and dribble." "It's because I smashed the beancurd out of them with my cudgel," said Monkey. "But people don't have beancurd in their heads," said Pig. "I beat their brains out," said Monkey.

The moment he heard Monkey say that the idiot turned and rushed straight back to say to the Tang Priest, "He's scattered them." "Splendid, splendid," said Sanzang. "Which way did they go?" "He hit them so hard he laid them out," Pig replied. "They can't go anywhere." "Then what do you mean by scattering them?" Sanzang asked. "He killed them," Pig replied. "If that isn't scattering their band, what else is it?" "How did he hit them?" Sanzang asked. "He hit two big holes in their heads," said Pig. "Open the bundle," said Sanzang, "Take out a few coins, and buy some ointment somewhere to put on their wounds." "You're not being at all sensible, Master," said Pig. "There's only any point in putting ointment on the wounds of people who are still alive. Why put it on gaping holes in people who are already dead?" "Has he really killed them?" said Sanzang, losing his temper and beginning to mutter abusive remarks about monkeys and macaques as he turned the horse round and rode back with Friar Sand and Pig to where the dead men lay covered with gore, their heads pointing down the mountainside.

The sight was too much for the venerable elder. "Dig a grave for them with your rake and bury them," he told Pig, "while I say the *Burial Sutra* for them." "You're giving the job to the wrong man, Master," complained Pig. "Monkey killed them, so Monkey ought to bury them. Why make me do the digging?" Brother Monkey, who was already in a very bad mood after being told off by the master, shouted at Pig, "Hooligan! Moron! Bury them at once. I'll hit you if you waste any more time." This so alarmed the idiot that he started digging with his rake. When he was three feet down he came to a layer of stones that the prongs of his rake could not shift, so he threw the rake aside and rooted about with his snout. In the softer earth he could get two and a half feet down with one push and five feet with two. He then buried the two bodies and piled up a tomb mound above them. "Wukong," said Sanzang, "fetch some incense and candles so that I can pray for them and recite sutras." "You understand nothing," Monkey retorted, pouting. "We're in the middle of the mountains with no village or inn for miles around. Where do you expect

后不着店，那讨香烛？就有钱也无处去买。”三藏恨恨的道：“猴头过去！等我撮土焚香祷告。”这是三藏离鞍悲野冢，圣僧善念祝荒坟。祝云：

“拜惟好汉，听祷原因：念我弟子，东土唐人。奉太宗皇帝旨意，上西方求取经文。适来此地，逢尔多人，不知是何府、何州、何县，都在此山内结党成群。我以好话，哀告殷勤。尔等不听，返善生嗔。却遭行者，棍下伤身。切念尸骸暴露，吾随掩土盘坟。折青竹为香烛，无光彩，有心勤；取顽石作施食，无滋味，有诚真。你到森罗殿下兴词，倒树寻根，他姓孙，我姓陈，各居异姓。冤有头，债有主，切莫告我取经僧人。”

八戒笑道：“师父推了干净。他打时却也没有我们两个。”三藏真个又撮土祷告道：“好汉告状，只告行者，也不干八戒、沙僧之事。”大圣闻言，忍不住笑道：“师父，你老人家忒没情义。为你取经，我费了多少殷勤劳苦，如今打死这两个毛贼，你倒教他去告老孙。虽是我动手打，却也只是为你。你不往西天取经，我不与你做徒弟，怎么会来这里，会打杀人！索性等我祝他一祝。”揩着铁棒，望那坟上捣了三下，道：“遭瘟的强盗，你听着！我被你前七八棍，后七八棍，打



me to get candles and incense? There's nowhere I could buy them even if I had the money." "Out of my way, ape," said Sanzang with fury. "I am going to scatter earth on the tomb, burn incense and pray."

Sanzang dismounted sadly by the tomb in the wild;
The holy monk prayed by the desolate grave.

These were the words of his invocation:

I bow to you tough guys and ask you to hear my prayer. I am from the land of Tang in the east. At the command of Emperor Taizong I was going to the west to fetch the scriptures when I met you gentlemen here. I do not know what province, prefecture and county you came from to form your band in the mountains here. I spoke to you kindly and pleaded earnestly, but you paid no heed as you repaid good with wrath. Then you encountered Sun the Novice, who killed you with his cudgel. Out of consideration for your bodies left lying in the open I had them buried and a mound piled over them. I broke off some bamboo to serve instead of incense and candles; although they give no light, they come from a sincere heart. Only stones can I offer in place of food: they have no flavour, but they are given in honest faith. When you reach the Underworld to lodge your complaint and look for the roots of your misfortune, remember that his surname is Sun and mine is Chen: they are different. Know who it was who wronged you, just as you would know a debtor, and do not bring a case against the monk who is going to fetch the scriptures.

"You've shuffled off all the blame," said Pig with a laugh. "We two weren't there either when Monkey killed them." Sanzang then picked up another pinch of earth and prayed again. "Tough guys, when you bring your case you must only indict Sun the Novice. It was nothing to do with Pig or Friar Sand." When Monkey heard this he could not help laughing as he replied, "Master, you've got no finer feelings at all. Goodness knows what efforts I've been to so that you can fetch your scriptures, but now that I've killed those two bandits you tell them to go and bring a case against me. It's true that I did kill them, but it was only for you. If you hadn't set out to fetch the scriptures and I hadn't become your disciple I'd never have come here and killed them. I'm damned if I don't invoke them, too." He took his iron cudgel, pounded the grave three times, and said, "Listen to me, pox-ridden bandits. You hit me seven or eight times, then seven or eight times again; you didn't hurt me or

得我不疼不痒的，触恼了性子，一差二误，将你打死了，尽你到那里去告，我老孙实是不怕：玉帝认得我，天王随得我；二十八宿惧我，九曜星官怕我；府县城隍跪我，东岳天齐怖我；十代阎君曾与我为仆从，五路猖神曾与我当后生；不论三界五司，十方诸宰，都与我情深面熟，随你那里去告！”三藏见说出这般恶话，却又心惊道：“徒弟呀，我这祷告是教你体好生之德，为良善之人；你怎么就认真起来？”行者道：“师父，这不是好耍子的勾当。——且和你赶早寻宿去。”那长老只得怀嗔上马。

孙大圣有不睦之心，八戒、沙僧亦有嫉妒之意，师徒都面是背非。依大路向西正走，忽见路北下有一座庄院。三藏用鞭指定道：“我们到那里借宿去。”八戒道：“正是。”遂行至庄舍边下马。看时，却也好个住场。但见：

野花盈径，杂树遮扉。
远岸流山水，平畦种麦葵。
蒹葭露润轻鸥宿，杨柳风微倦鸟栖。
青柏间松争翠碧，红蓬映蓼斗芳菲。
村犬吠，晚鸡啼，牛羊食饱牧童归。



even tickle me at all, but you did make me lose my temper. One misunderstanding led to another and I killed you. You can bring a case against me wherever you like — I'm not scared. The Jade Emperor knows me. The Heavenly Kings do as I say. The Twenty-eight Constellations are afraid of me. The Nine Bright Shiners, the star lords, are scared of me. The city gods of counties and prefectures kneel to me; the God of the Eastern Peak Who Is Equal to Heaven is terrified of me. The Ten Kings of the Underworld used to be my servants. The Five Fierce Gods were once my juniors. The five Commanders of the Three Worlds and the Officers of the Ten Directions are all my very good friends. So go and bring your case wherever you like." Hearing Monkey speak in this most unpleasant way was another shock for Sanzang. "Disciple," he said, "my prayer was only intended to teach you to spare life and become good and kind. Why do you have to take this all so seriously?" "This is not something to fool around with, Master," Monkey replied. "We must find somewhere for the night as soon as we can." The master had no choice but to hold in his anger and remount.

With the Great Sage Sun feeling disgruntled and Pig and Friar Sand also suffering from jealousy, master and disciples were only getting on together on the surface: underneath there was hostility. As they carried along their road westwards a farmhouse came into sight to the north of the track. Pointing at it with the whip Sanzang told them that this was the place where they would find somewhere to spend the night. "Very well," said Pig, and they went up to the farm to look at it. It was a fine sight:

Wild flowers on the paths,
Trees shading the doorways.
A mountain stream fell down a distant cliff;
Wheat and mallows grew in the fields.
The reeds moistened by dew were beds for the gulls;
Poplars in the wind were perches for weary birds.
Among blue cypress the pine's green was a rival;
Red rush competed with knotweed in fragrance.
Village dogs barked,
The cocks crowed at dusk,
Well-fed cattle and sheep were led back by boys.



爨烟结雾黄粱熟，正是山家人暮时。

长老向前，忽见那村舍门里走出一个老者，即与相见，道了问讯。那老者问道：“僧家从那里来？”三藏道：“贫僧乃东土大唐钦差往西天取经者。适路过宝方，天色将晚，特来檀府告宿一宵。”老者笑道：“你贵处到我这里，程途迢递，怎么涉水登山，独自到此？”三藏道：“贫僧还有三个徒弟同来。”老者问：“高徒何在？”三藏用手指道：“那大路旁立的便是。”老者猛抬头，看见他们面貌丑陋，急回身往里就走；被三藏扯住道：“老施主，千万慈悲，告借一宿！”老者战兢兢钳口难言，摇着头，摆着手道：“不，不，不，不像人模样！是，是，是几个妖精！”三藏陪笑道：“施主切休恐惧。我徒弟生得是这等相貌，不是妖精。”老者道：“爷爷呀，一个夜叉，一个马面，一个雷公！”行者闻言，厉声高叫道：“雷公是我孙子，夜叉是我重孙，马面是我玄孙哩！”那老者听见，魄散魂飞，面容失色，只要进去。三藏搀住他，同到草堂，陪笑道：“老施主，不要怕他。他都是这等粗鲁，不会说话。”

正劝解处，只见后面走出一个婆婆，携着五六岁的一个小孩儿，道：“爷爷，为何这般惊恐？”老者才叫：“妈妈，看茶来。”那婆婆真个丢了孩儿，入里面捧出二盅茶来。茶罢，三藏却转下来，对婆婆作礼道：“贫僧是东土大唐差往西



Under clouds of smoke from the stoves the millet was cooked;
Now it was evening in the hill farm.

As the venerable elder went closer an old man came out through the gateway of the farm, noticed Sanzang, and greeted him. "Where have you come from, monk?" he asked, to which Sanzang replied, "I have been sent from the Great Tang in the east to fetch the scriptures from the Western Heaven. As I am passing this way and it is getting late I have come to beg a night's lodging from you, benefactor." "It is a very long way indeed from your distinguished country to here." the old man replied with a smile, "so how did you manage to cross so many rivers and climb so many mountains to get here by yourself?" "I have three disciples who have come with me," Sanzang said. "Where are they?" the old man asked. "There they are, standing by the road," said Sanzang. The old man looked up and was so appalled by their hideous faces that on the instant he turned to run back inside, only to be held back by Sanzang, who said, "Benefactor, I beg you in your mercy to let us spend the night here." The old man was shivering, barely able to open his mouth, shaking his head and waving his arms around as he said, "Th...th...th...they're not human. They're e...e...evil spirits." "Don't be afraid, benefactor," said Sanzang, putting on a smile. "They just grew ugly. They're not evil spirits." "But my lord," said the old man, "one's raksha demon, one's a horse-faced devil, and one's a thunder god." When Monkey heard this last remark he shouted at the top of his voice, "The thunder gods are my grandsons, the rakshas are my great-grandsons, and the horse-faced devils are my great-great-grandsons." This sent the old man's souls flying as he paled and wanted to go in. Sanzang held him up as they went into the thatched main room of the house, and said with a forced smile, "Don't be afraid of him. They are all rough like that. They don't know how to speak properly."

As he was making his explanations a woman came out from the back holding a child of four or five by the hand. "What has given you such a fright, sir?" she asked. "Bring some tea, wife," he said, and the woman let go of the child's hand and fetched two cups of tea from the inside. When the tea had been drunk Sanzang stepped down from his seat to greet her and explain, "I have been sent by Great Tang in the east to

天取经的。才到贵处，拜求尊府借宿，因是我三个徒弟貌丑，老家长见了虚惊也。”婆婆道：“见貌丑的就这等虚惊，若见了老虎豺狼，却怎么好？”老者道：“妈妈呀，人面丑陋还可，只是言语一发吓人。我说他像夜叉、马面、雷公，他吆喝道，雷公是他孙子，夜叉是他重孙，马面是他玄孙。我听此言，故然悚惧。”唐僧道：“不是，不是。像雷公的，是我大徒孙悟空。像马面的，是我二徒猪悟能。像夜叉的，是我三徒沙悟净。他们虽是丑陋，却也秉教沙门，皈依善果，不是甚么恶魔毒怪，怕他怎么！”

公婆两个，闻说他名号，皈正沙门之言，却才定性回惊，教：“请来，请来。”长老出门叫来。又吩咐道：“适才这老者甚恶你等。今进去相见，切勿抗礼，各要尊重些。”八戒道：“我俊秀，我斯文，不比师兄撒泼。”行者笑道：“不是嘴长、耳大、脸丑，便也是一个好男子。”沙僧道：“莫争讲，这里不是那抓乖弄俏之处。且进去！且进去！”

遂此把行囊、马匹，都到草堂上，齐同唱了个喏，坐定。那妈妈儿贤慧，即便携转小儿，吩咐煮饭，安排一顿素斋，他师徒吃了。渐渐晚了，又拿起灯来，都在草堂上闲叙。长老才问：“施主高姓？”老者道：“姓杨。”又问年纪。老者道：“七十四岁。”又问：“几位令郎？”老者道：“止得一



fetch the scriptures from the Western Heaven. I had just arrived here and was asking for a night's lodging in your distinguished mansion when the sight of my three disciples' ugly faces gave the old gentleman rather a fright." "If the sight of ugly faces gives you such a scare how would you cope if you saw a tiger or a wolf?" the woman said. "Their ugliness I could take, wife," the old man replied. "What terrified me was the way they spoke. When I said they were like a raksha, a horse-faced devil and a thunder god one of them shouted that thunder gods were his grandsons, rakshas his great-grandsons, and horse-faced devils his great-great-grandsons. That was what really terrified me." "No need to be frightened," said Sanzang, "no need. The one like a thunder god is my senior disciple Sun Wukong. The one like a horse-faced devil is my second disciple Zhu Wuneng, or Pig. And the one like a raksha is my third disciple Sha Wujing, or Friar Sand. Although they are ugly they are all faithful Buddhists who believe in the true achievement. They are not evil monsters or vicious demons. They are nothing to be afraid of."

When the old man and his wife heard who Sanzang was and were told that the disciples were all devout Buddhists their nerves were finally somewhat calmed, and they told Sanzang to invite them in. The venerable elder went to the door to call them over, then told them, "The old gentleman was really appalled by the sight of you just now. When you go in to see him now you must all be on your best behaviour and be very polite to him." "I'm handsome and cultured," said Pig, "not rough and noisy like my brothers," "If it weren't for your long snout, big ears and ugly face you'd be a very good-looking man," laughed Monkey. "Stop quarrelling," said Friar Sand. "This is hardly the place for a beauty contest. Get inside!"

With that they carried the luggage and led the horse in, entered the main room, made a respectful call of greeting, and sat down. The good and able wife took the child out and gave orders for rice to be cooked and a vegetarian meal prepared. When master and disciples had eaten it the night was drawing in, so a lamp was fetched and they sat talking in the main room. Only then did Sanzang ask his host's surname. "Yang," the old man replied, and on being asked his age said he was seventy-three. "How many sons do you have?" Sanzang asked. "Only one," the old

个。适才妈妈携的是小孙。”长老：“请令郎相见拜揖。”老者道：“那厮不中拜。老拙命苦，养不着他，如今不在家了。”三藏道：“何方生理？”老者点头而叹：“可怜！可怜！若肯何方生理，是吾之幸也！那厮专生恶念，不务本等，专好打家截道，杀人放火！相交的都是些狐群狗党！自五日之前出去，至今未回。”三藏闻说，不敢言喘，心中暗想道：“或者悟空打杀的就是也。……”长老神思不安，欠身道：“善哉！善哉！如此贤父母，何生恶逆儿！”行者近前道：“老官儿，似这等不良不肖，奸盗邪淫之子，连累父母，要他何用！等我替你寻他来打杀了罢。”老者道：“我待也要送了他，奈何再无以次人丁，纵是不才，一定还留他与老汉掩土。”沙僧与八戒笑道：“师兄，莫管闲事，你我不是官府。他家不肖，与我何干！且告施主，见赐一束草儿，在那厢打铺睡觉，天明走路。”老者即起身，着沙僧到后园里拿两个稻草，教他们在园中草团瓢内安歇。行者牵了马，八戒挑了行李，同长老俱到团瓢内安歇不题。

却说那伙贼内果有老杨的儿子。自天早在山前被行者打死两个贼首，他们都四散逃生。约摸到四更时候，又结坐一伙，在门前打门。老者听得门响，即披衣道：“妈妈，那厮们来也。”妈妈道：“既来，你去开门，放他来家。”老者方才开门，只见那一伙贼都嚷道：“饿了！饿了！”这老杨的儿子忙





man replied. "It was my grandson that my wife brought in just now." "Won't you ask your son in? I would like to greet him," said Sanzang. "He's not worth your courtesy, the wretch," the old man replied. "I was fated to raise a worthless son, and he isn't at home now." "Where does he make his living?" Sanzang asked. The old man nodded and sighed as he replied, "It's sad story. I would be very happy if he were willing to make an honest living, but his mind is set on evil and he won't work at farming. All he wants to do is to rob houses, hold up travellers, burn and kill. His cronies are all worse than foxes and dogs. He went away five days ago and he hasn't come back."

Sanzang did not dare to breathe a word when he heard this, but he thought, "Perhaps he was one of the ones Wukong killed." Feeling very uneasy, he bowed as he sat there. "Oh dear," he said, "oh dear. How could such good parents have so wicked a son?" Monkey went up to the old man and said, "What do you want a rotten son like that for? He's a murderer and a rapist, and he'll get both of you into trouble too. Let me find him and kill him for you." "I wish I could be rid of him," said the old man, "but if I did I have no other son. Evil though he is I'll need him to bury me." "Stop meddling in things that are none of your business, brother," said Friar Sand and Pig. "We're not the government. What's it to us if his son's a bad lot? Benefactor, could you give us a bundle of straw to spread out and sleep on over there? We'll be on our way tomorrow morning." The old man rose to his feet and sent Friar Sand to take two bundles of rice straw to the yard at the back, where they were to spend the night in a thatched shed. Monkey led the horse and Pig carried the luggage as they took their master to the shed and slept the night there, where we shall leave them.

Now old Mr. Yang's son was indeed one of the bandits who had fled for their lives after Monkey killed their two chiefs on the mountainside the previous morning. Late that night, in the small hours, a group of them gathered together again and knocked at the front gate. Hearing the noise the old man pulled some clothes over his shoulders and said, "Wife, those damned bandits are here." "Then open the gate and let them in," she replied. Only then did he open up, and what he saw was a crowd of

人里面，叫起他妻来，打米煮饭；却厨下无柴，往后园里拿柴到厨房里，问妻道：“后园里白马是那儿的？”其妻道：“是东土取经的和尚，昨晚至此借宿，公公婆婆管待他一顿晚斋，教他在草团瓢内睡哩。”

那厮闻言，走出草堂，拍手打掌笑道：“兄弟们，造化！造化！冤家在我家里也！”众贼道：“那个冤家？”那厮道：“却是打死我们头儿的和尚，来我家借宿，现睡在草团瓢里。”众贼道：“却好！却好！拿住这些秃驴，一个个剁成肉酱，一则得那行囊、白马，二来与我们头儿报仇！”那厮道：“且莫忙。你们且去磨刀。等我煮饭熟了，大家吃饱些，一齐下手。”真个那些贼磨刀的磨刀，磨枪的磨枪。

那老儿听得此言，悄悄的走到后园，叫起唐僧四位道：“那厮领众来了。知得汝等在此，意欲图害。我老拙念你远来，不忍伤害。快早收拾行李，我送你往后门出去罢！”三藏听说，战兢兢的叩头谢了老者，即唤八戒牵马，沙僧挑担，行者拿了九环锡杖。老者开后门，放他去了，依旧悄悄的来前睡下。

却说那厮们磨快了刀枪，吃饱了饭食，时已五更天气，一齐来到园中看处，却不见了。即忙点灯着火。寻够多时，四无踪迹，但见后门开着。都道：“从后门走了！走了！”发一声喊，“赶将上拿来。”

一个个如飞似箭，直赶到东方日出，却才望见唐僧。那





bandits shouting, "We're starving, we're staving." Old Mr. Yang's son rushed in, and made his wife get up to cook some rice. As there was no firewood in the kitchen he went into the yard to fetch some. Back in the kitchen he asked his wife, "Where did the white horse in the yard come from?" "There are some monks from the east who are going to get scriptures," she replied. "They asked to stay here last night. Your parents treated them to supper and put them up in the thatched shed."

The news made the bandit clap his hands with glee as he came out of the hall saying, "What a piece of luck, brothers, what a piece of luck. Our enemies are right here in my own home." "What enemies?" the others all asked. "The monks who killed our chiefs came here for the night," he replied, "and they're asleep in the shed." "Lovely," said the other bandits. "Let's get those bald-headed donkeys. We can chop them all up and pickle them in soy sauce. We'll have their things and their horse and be avenging the chiefs into the bargain." "Take it easy," said Yang the bandit. "You lot go and sharpen your swords while we cook the rice. Let's all have a good feed before we do them in." Whereupon the bandits sharpened their swords and their spears.

The old man had heard all this, so he crept stealthily round to the back to tell the Tang Priest and his disciples, "That evil son of mine has brought the gang here. They know you're here and they want to murder you. Knowing how far you've come I couldn't bear to see you murdered, so please pack your bags as fast as you can. I'll let you out through the back gate." Sanzang, now shivering with fright, kowtowed to the old man in thanks then told Pig to lead the horse while Friar Sand shouldered the carrying pole and Monkey took the nine-ringed monastic staff. The old man opened the back gate to let them out then made his way quietly back to the front to go to bed.

By the time the bandits had sharpened their weapons and eaten a good meal it was the fifth watch and almost dawn. They crowded into the backyard to find their intended victims gone. Quickly lighting lamps and fires they made a long search but could find no traces of them anywhere except that the back gate was open. "They've got away out the back," they all exclaimed. "After them! Catch them!"

They all rushed along as fast as arrows, and when the sun rose in the

长老忽听得喊声，回头观看，后面有二三十人，枪刀簇簇而来。便叫：“徒弟啊，贼兵追至，怎生奈何！”行者道：“放心！放心！老孙了他去来！”三藏勒马道：“悟空，切莫伤人，只吓退他便罢。”行者那肯听信，急掣棒回首相迎道：“列位那里去？”众贼骂道：“秃厮无礼！还我大王的命来！”那厮们圈了阵把行者围在中间，举枪刀乱吹乱搠。这大圣把金箍棒晃一晃，碗来粗细，把那伙贼打得星落云散，荡着的就死，挽着的就亡；搥着的骨折，擦着的皮伤；乖些的跑脱几个，痴些的都见阎王！

三藏在马上，见打倒许多人，慌的放马奔西。猪八戒与沙和尚，紧随鞭镫而去。行者问那不死带伤的贼人道：“那个是那杨老儿的儿子？”那贼哼哼的告道：“爷爷，那穿黄的是！”行者上前，夺过刀来，把个穿黄的割下头来，血淋淋提在手中，收了铁棒，拽开云步，赶到唐僧马前，提着头道：“师父，这是杨老儿的逆子，被老孙取将首级来也。”三藏见了，大惊失色，慌得跌下马来，骂道：“这泼猢猻唬杀我也！快拿过！快拿过！”八戒上前，将人头一脚踢下路旁，使钉钯筑些土盖了。

沙僧放下担子，搀着唐僧道：“师父请起。”那长老在地下正了性，口中念起《紧箍儿咒》来，把个行者勒得耳红面赤，眼胀头昏，在地上打滚，只教：“莫念！莫念！”那长老念够有十余遍，还不住口。行者翻筋斗，竖蜻蜓，疼痛难





east they finally saw Sanzang, who looked back when he heard shouts and saw a crowd of twenty or thirty men armed with spears and swords coming after him. "Disciples," he called, "the bandits have caught up with us. Whatever shall we do?" "Don't worry," said Monkey. "I'll finish them off." "Wukong," said Sanzang, reining in his horse, "you're not to hurt them. Just scare them off." Not a blind bit of notice did Monkey take of this as he swung his cudgel and turned to face them. "Where do you gentlemen think you're going?" he asked. "Bloody baldies," they shouted back abusively, ringing Monkey in a circle, "give us back our chiefs." When they started thrusting and hacking at him with their spears and swords the Great Sage whirled his cudgel once around, made it as thick as a ricebowl, and scattered the lot of them. Those who took the full impact of it were killed outright; glancing blows broke bones, and even a touch left an open wound. A few of the nimbler ones managed a get-away, but the slower ones all had to pay their respects to King Yama in the Underworld.

At the sight of so many people being struck down a panic-stricken Sanzang made his horse gallop west as fast as it could, with Pig and Friar Sand rushing along beside. "Which of you is old Yang's boy?" Monkey asked the wounded bandits who were still alive. "The one in yellow, my lord," they groaned. Monkey went over, took his sword from him, and sliced off his head. Holding the gory head in his hand he put his cudgel away and caught up with the Tang Priest by cloud. "Master," he said, waving the head in front of the horse, "here's the head of old Yang's wicked son." Sanzang, pale with horror, fell out of the saddle. "Evil macaque," he said, "you will be the death of me, terrifying me like that. Take it away at once." Pig kicked the head to the side of the path and buried it with his rake.

"Do get up, Master," said Friar Sand, putting down the carrying pole and supporting the Tang Priest. Pulling himself together as he sat there on the ground the venerable elder started to recite the Band-tightening Spell. Monkey's skull was squeezed so tight that his face and ears turned bright red, his eyes bulged and his head ached. "Stop! Stop!" he pleaded, rolling around in agony, but even when Sanzang had said it a dozen times or more he still carried on. In his unbearable agony Monkey turned som-

禁，只叫：“师父饶我罪罢！有话便说。莫念！莫念！”三藏却才住口道：“没话说，我不要你跟了，你回去罢！”行者忍疼磕头道：“师父，怎的就赶我去耶？”三藏道：“你这泼猴，凶恶太甚，不是个取经之人。昨日在山坡下，打死那两个贼头，我已怪你不仁。及晚了到老者之家，蒙他赐斋借宿；又蒙他开后门放我等逃了性命；虽然他的儿子不肖，与我无干，也不该就梟他首；况又杀死多人，坏了多少生命，伤了天地多少和气。屡次劝你，更无一毫善念，要你何为！——快走！快走！免得又念真言！”行者害怕，只教：“莫念，莫念！我去也！”说声去，一路筋斗云，无影无踪，遂不见了。

咦！这正是：

心有凶狂丹不熟，神无定位道难成。

毕竟不知那大圣投向何方，且听下回分解。





ersaults and stood on his head, screaming, "Forgive me, Master. Say what you have to say. Stop, stop!" Only then did Sanzang stop reciting the spell. "I've nothing to say to you," he replied. "I don't want you with me any more. Go back." Kowtowing despite his pain, Monkey asked, "Master, why are you sending me away?"

"Wicked ape," said Sanzang, "you're too much of a murderer to fetch scriptures. I told you off yesterday for your cruelty in killing the two bandit chiefs on the mountainside. When we reached the old gentleman's house late yesterday evening he gave us a meal and a night's lodging, and we only got away with our lives because he helped us to escape through the back gate. Even though his son was a bad lot that was none of our business, and it was wrong of you to cut off his head, to say nothing of all the other lives you destroyed. Goodness knows how much you have damaged the harmony of heaven and earth. Despite my repeated advice there is not a shred of goodness in you. I do not need you at all. Clear off at once if you don't want me to say the spell again." "Don't say it, don't say it," pleaded Monkey in terror, "I'm going." No sooner had the words left his mouth than he disappeared without a trace on his somersault cloud. Alas!

When the mind is full of murder,
Cinnabar cannot be treated.
If the spirit is in disorder,
The Way stays uncompleted.

If you don't know where the Great Sage had gone listen to the explanation in the next instalment.



第五十七回

真行者落伽山诉苦 假猴王水帘洞誉文

却说孙大圣恼恼闷闷，起在空中，欲待回花果山水帘洞，恐本洞小妖见笑，笑我出乎尔反乎尔，不是个大丈夫之器；欲待要投奔天宫，又恐天宫内不容久住；欲待要投海岛，却又羞见那三岛诸仙；欲待要奔龙宫，又不伏气求告龙王；真个是无依无倚，苦自忖量道：“罢！罢！罢！我还去见我师父，还是正果。”

遂按下云头，径至三藏马前侍立道：“师父，恕弟子这遭！向后再不敢行凶，一一受师父教诲。千万还得我保你西天去也。”唐僧见了，更不答应，兜住马，即念《紧箍儿咒》。颠来倒去，又念有二十余遍，把大圣咒倒在地，箍儿陷在肉里有一寸来深浅，方才住口道：“你不回去，又来缠我怎的？”行者只教：“莫念！莫念！我是有处过日子的，只怕你无我去不得西天。”三藏发怒道：“你这猢狲杀生害命，连累了我多少，如今实不要你了！我去得去不得，不干你事！快走，快走！迟了些儿，我又念真言。这番决不住口，把你脑浆都勒出来哩！”大圣疼痛难忍，见师父更不回心，没奈何，只得又驾筋斗云，起在空中。忽然省悟道：“这和尚负了

Chapter 57

The True Sun Wukong Makes His Complaint at Potaraka The False Monkey King Copies a Document in the Water Curtain Cave

Angry and depressed, the Great Sage Sun rose up into the air. There were many places he would have liked to go to but could not. In the Water Curtain Cave on the Mountain of Flowers and Fruit he was afraid of being teased for coming back so soon after he had gone, not like a real man. He did not think he would be allowed to stay long in the palaces of Heaven; he could not face the immortals in the three magic islands in the sea; and he could not bring himself to beg for the help of the dragon king in his dragon palace. He had nobody to turn to. "There's nothing for it," he thought bitterly. "I'll just have to go back to the master and pursue the true achievement."

He then brought his cloud straight down to stand in front of the Tang Priest's horse and say, "Please forgive me this time, Master. I'll never commit another murder, and I'll do every thing you tell me. You must, must let me escort you to the Western Heaven." The moment the Tang Priest saw him he reined in the horse. His only reply was to start reciting the Band-tightening Spell, which he did over and over again more than twenty times, not stopping until Monkey lay weeping on the ground, the band sunk a good inch into his head. "Why haven't you gone back? Why are you still bothering me?" Sanzang asked. "Don't say it again," said Monkey, "don't! I've got places I can live, but I'm afraid you'll never reach the Western Heaven without me." "You are a brutal murderer, you macaque," Sanzang angrily burst out. "You have got me into a lot of trouble on your account. I want nothing more to do with you. Whether I get there or not is nothing to do with you. Go at once. One more moment's delay and I'll say the spell again, and I won't stop till your brains have all been squeezed out." In unbearable pain, and seeing that the master would not change his mind, Monkey had no choice. Once again he shot up into

我心，我且向普陀崖告诉观音菩萨去来。”

好大圣，拨回筋斗，那消一个时辰，早至南洋大海。住下祥光，直至落伽山上，撞入紫竹林中，忽见木叉行者迎面作礼道：“大圣何往？”行者道：“要见菩萨。”木叉即引行者至潮音洞口，又见善财童子作礼道：“大圣何来？”行者道：“有事要告菩萨。”善财听见一个“告”字，笑道：“好刁嘴猴儿！还像当时我拿住唐僧被你欺哩！我菩萨是个大慈大悲，大愿大乘，救苦救难，无边无量的圣善菩萨，有甚不是处，你要告他？”行者满怀闷气，一闻此言，心中怒发，咄的一声，把善财童子喝了个倒退，道：“这个背义忘恩的小畜生，着实愚鲁！你那时节作怪作精，我请菩萨收了你，皈正迦持，如今得这等极乐长生，自在逍遥，与天同寿，还不拜谢老孙，转倒这般侮慢！我是有事来告求菩萨，却怎么说我刁嘴要告菩萨？”善财陪笑道：“还是个急猴子。我与你作笑耍子，你怎么就变脸了？”

正讲处，只见白鹦哥飞来飞去，知是菩萨呼唤，木叉与善财，遂向前引导，至宝莲台下。行者望见菩萨，倒身下拜，止不住泪如泉涌，放声大哭。菩萨教木叉与善财扶起道：“悟空，有甚伤感之事，明明说来。莫哭，莫哭，我与你救苦消灾也。”行者垂泪再拜道：“当年弟子为人，曾受那个





the air on his somersault cloud, and this time he had a sudden inspiration. "That monk has let me down," he thought. "I'm off to Potaraka to lodge a complaint with the Bodhisattva Guanyin."

The splendid Monkey set off once more on his somersault cloud and in less than two hours he was at the Southern Ocean. He stopped his auspicious cloud and then straight to Potaraka. He charged in to the Purple Bamboo Grove where Moksa the Novice appeared to greet him politely and ask, "Where are you going, Great Sage?" "I would like to see the Bodhisattva," he replied. Moksa then led him to the mouth of the Tide Cave, where the page Sudhana bowed and asked, "Why are you here, Great, Sage?" "I want to lay a complaint before the Bodhisattva," Monkey replied. At the word "complaint" Sudhana said with a smile, "What an evil tongue you have, you ape. It's just like when you tricked me after I caught the Tang Priest. Our Bodhisattva is an infinitely holy and good Bodhisattva who in her great mercy and compassion has made a vow to use the Great Vehicle to save all suffering beings. What could she have done wrong for you to complain about?" At this Monkey, who was already in thoroughly bad spirits, exploded with fury. He gave a shout that made Sudhana fall back: "Ungrateful little beast! Stupid fool! You used to be a monster-spirit till I asked the Bodhisattva to win you over and convert you. Now you're living in eternal bliss and freedom, and you'll go on doing so as long as the heavens last. You ought to be bowing low to thank me instead of being so thoroughly insulting. I come here with a complaint to lay before the Bodhisattva, and you accuse me of having an evil tongue and complaining about her." "I see you're as hot-tempered a monkey as ever," said Sudhana. "I was only teasing: no need to turn nasty."

As they were talking the white parrot came and flew around them, which they recognized as a summons from the Bodhisattva. Moksa and Sudhana then led Monkey in to her lotus throne, where he kowtowed to her, howling aloud as the tears streamed down his cheeks. Telling Moksa and Sudhana to help Monkey to his feet, the Bodhisattva said, "Wukong, tell me straight out what it is that is upsetting you so. Don't cry: I shall deliver you from your troubles." "I've never been treated this badly in the whole of my life," said a tearful Monkey, continuing to kowtow to

气来?自蒙菩萨解脱天灾,秉教沙门,保护唐僧往西天拜佛求经,我弟子舍身拚命,救解他的魔障,就如老虎口里夺脆骨,蛟龙背上揭生鳞。只指望归真正果,洗业除邪,怎知那长老背义忘恩,直迷了一片善缘,更不察皂白之苦!”菩萨道:“且说那皂白原因来我听。”行者即将那打杀草寇前后始终,细陈了一遍。却说唐僧因他打死多人,心生怨恨,不分皂白,遂念《紧箍儿咒》,赶他几次。上天无路,入地无门,特来告诉菩萨。菩萨道:“唐三藏奉旨投西,一心要秉善为僧,决不轻伤性命。似你有无量神通,何苦打死许多草寇!草寇虽是不良,到底是个人身,不该打死。比那妖禽怪兽、鬼魅精魔不同。那个打死,是你的功绩;这人身打死,还是你的不仁。但祛退散,自然救了你师父。据我公论,还是你的不善。”

行者噙泪叩头道:“纵是弟子不善,也当将功折罪,不该这般逐我。万望菩萨,舍大慈悲,将《松箍儿咒》念念,褪下金箍,交还与你,放我仍往水帘洞逃生去罢!”菩萨笑道:“《紧箍儿咒》,本是如来传我的。当年差我上东土寻取经人,赐我三件宝贝,乃是锦襴袈裟、九环锡杖、金紧禁三个箍儿。秘授与咒语三篇,却无什么《松箍儿咒》。”行者道:“既如此,我告辞菩萨去也。”菩萨道:“你辞我往那里去?”行者道:“我上西天,拜告如来,求念《松箍儿咒》去



her. "Ever since you saved me from the disaster sent by Heaven I've been a faithful Buddhist and protected the Tang Priest on his way to the Western Heaven to worship the Buddha and fetch the scriptures. I've risked my skin to rescue him from demons, even though it's been like taking crunchy bones out of a tiger's mouth, or lifting the scales on a dragon's back. I've been trying so hard to win a true reward and wipe out my past sins. I never thought that the master would be so ungrateful that he'd ruin my chances of a good destiny because he couldn't tell right from wrong." "Explain what you mean by not telling right from wrong," said the Bodhisattva, and Monkey told her all the details of how the bandits had been killed, and of how in his anger at so much slaughter the Tang Priest had said the Band-tightening Spell many times over without going into the rights and wrongs of the case then repeatedly sent him away. He said he had come to her because he had no way of getting up to heaven or into the earth. "The Tang Priest is travelling west on his emperor's orders," said the Bodhisattva, "and would not allow anyone to be killed for no good reason. He is a monk whose heart is set on kindness. Why did someone of your tremendous powers need to bother with killing so many small-time bandits? Bandits like that are bad, but they're human and it's wrong to kill them. It's not the same as with evil beasts, demons and spirits. Killing them is a good deed. Killing those men was cruel. You could have saved your master by just making them run away. In my impartial judgement it was wicked of you to kill them."

"Even if I was wicked," said Monkey, "I ought to be allowed to redeem it by doing good. He was wrong to sent me away like that. I beg you in your mercy, Bodhisattva, say the Band-loosening Spell and take it off. I'll give the band back to you and go and live in the Water Curtain Cave." "The Tathagata Buddha taught me the Band-tightening Spell," the Bodhisattva replied. "He gave me three treasures when I was sent to the east to find a pilgrim to fetch the scriptures: the brocade cassock, the nine-ringed monastic staff, and the three bands. He taught me the three secret spells, but a band-loosening spell was not one of them." "In that case, Bodhisattva, I must say good-bye," Monkey replied. "Where will you go?" the Bodhisattva asked. "I'll go to the Western Heaven to pay my respects to the Tathagata and ask him to teach me the Band-loosen-

也。”菩萨道：“你且住，我与你看看祥晦如何。”行者道：“不消看，只这样不祥也彀了。”菩萨道：“我不看你，看唐僧的祥晦。”

好菩萨，端坐莲台，运心三界，慧眼遥观，遍周宇宙，霎时间开口道：“悟空，你那师父顷刻之际，就有伤身之难，不久便来寻你。你只在此处，待我与唐僧说，教他还同你去取经，了成正果。”孙大圣只得皈依，不敢造次，侍立于宝莲台下不题。

却说唐长老自赶回行者，教八戒引马，沙僧挑担，连马四口，奔西走不上五十里远近，三藏勒马道：“徒弟，自五更时出了村舍，又被那弼马温着了气恼，这半日饥又饥，渴又渴，那个去化些斋来我吃？”八戒道：“师父且请下马，等我看可有邻近的庄村，化斋去也。”三藏闻言，滚下马来。呆子纵起云头，半空中仔细观看，一望尽是山岭，莫想有个人家。八戒按下云来，对三藏道：“却是没处化斋。一望之间，全无庄舍。”三藏道：“既无化斋之处，且得些水来解渴也可。”八戒道：“等我去南山涧下取些水来。”沙僧即取钵盂，递与八戒。八戒托着钵盂，驾起云雾而去。那长老坐在路旁，等彀多时，不见回来，可怜口干舌苦难熬。有诗为证。诗曰：

保神养气谓之精，情性原来一禀形。
心乱神昏诸病作，形衰精败道元倾。



ing Spell." Monkey replied. "Wait a moment while I find out for you whether the prospects are good." "No need," said Monkey. "Things are quite bad enough as they are already." "I'm not finding out about yours but about the Tang Priest's," the Bodhisattva replied.

The splendid Bodhisattva then took her seat on her lotus throne and sent her heart roaming through the three worlds while her perceptive eyes travelled all over the universe. Within the instant she spoke: "Wukong, your master is just about to be wounded, and he will soon be coming to look for you. Wait here while I go to see the Tang Priest and tell him to continue taking you with him to fetch the scriptures and achieve the true reward." The Great Sage could only agree and control his impatience as he stood at the foot of the lotus throne.

The story returns to the Tang Priest, who since sending Monkey away had done some fifteen more miles to the west with Pig leading the horse and Friar Sand carrying the luggage. "Disciples," he said, reining in the horse, "I'm extremely hungry and thirsty. I've been going for many hours since we left that cottage before dawn and I've been thoroughly upset by that Protector of the Horses. Which of you is going to beg me some food?" "Down you get, Master," said Pig, "while I look round here for a village to beg some food in." At this Sanzang dismounted, while the idiot went up into the air on a cloud and took a good look all around. All he could see were mountains: there was no hope of spotting a human house. Bringing the cloud back down Pig said to Sanzang, "There's nowhere to beg from here. I couldn't see a single farm when I looked around." "In that case," said Sanzang, "fetch us some water to quench our thirst." "I'll get some from the stream on that mountain to the south," said Pig, and Friar Sand handed him the begging bowl. While Pig carried it off on his cloud the master sat and waited beside the path for a very long time, getting more and more unbearably thirsty, and there was no sign of Pig. There is a poem to prove it that goes,

Preserve the true spirit and nourish the breath, for this is called
essence.

Feeling and nature originally shared the same form.

When spirit and heart are disordered all illness arises;

PDF

三花不就空劳碌，四大萧条枉费争。

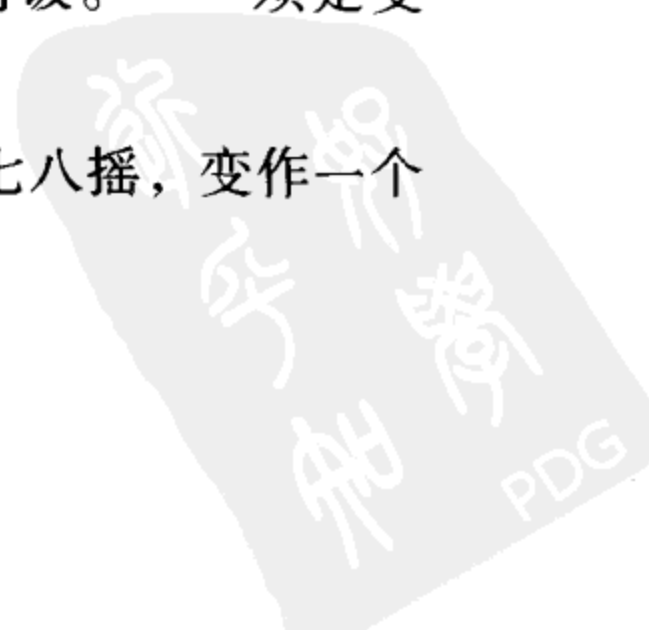
土木无功金水绝，法身疏懒几时成！

沙僧在旁，见三藏饥渴难忍，八戒又取水不来，只得稳了行囊，拴牢了白马道：“师父，你自在着，等我去催水来。”长老含泪无言，但点头相答。沙僧急驾云光，也向南山而去。

那师父独炼自熬，困苦太甚。正在惶惶之际，忽听得一声响亮，唬得长老欠身看处，原来是孙行者跪在路旁，双手捧着一个磁杯道：“师父，没有老孙，你连水也不能够哩。这一杯好凉水，你且吃口水解渴，待我再去化斋。”长者道：“我不吃你的水！立地渴死，我当任命！不要你了！你去罢！”行者道：“无我你去不得西天也。”三藏道：“去得去不得，不干你事！泼猢猻！只管来缠我做甚！”那行者变了脸，发怒生嗔，喝骂长老道：“你这个狠心的泼秃，十分贱我！”轮铁棒，丢了磁杯，望长老脊背上研了一下。那长老昏晕在地，不能言语，被他把两个青毡包袱，提在手中，驾筋斗云，不知去向。

却说八戒托着钵盂，只奔山南坡下，忽见山凹之间，有一座草舍人家。原来在先看时，被山高遮住，未曾见得；今来到边前，方知是个人家。呆子暗想道：“我若是这等丑嘴脸，决然怕我，枉劳神思，断然化不得斋饭。……须是变好！须是变好！……”

好呆子，捻着诀，念个咒，把身摇了七八摇，变作一个





If essence and form both decline the primal will crash.
Without the three contemplations all effort is wasted;
Should the four elements be too wretched there's no point in
contending.

Without earth and wood there can be no more metal or water;
How can the dharma body be won through idleness?

Seeing his master in agony from thirst as Pig was not back with the water, Friar Sand put the luggage down, tethered the white horse, and said, "Master, make yourself comfortable. I'm going to hurry him up with that water." Sanzang, too tearful to speak, nodded his head in agreement, whereupon Friar Sand headed by cloud for the mountain to the south.

Sanzang was left by himself to endure his excruciating pain. In his deep misery he was alarmed by a noise that made him sit up and look. It was Monkey kneeling by the side of the path holding a porcelain cup and saying, "Without me you can't even have water to drink, Master. Drink this cup of lovely cold water while I go to beg you some food." "I won't drink water you give me," said Sanzang. "I'd rather die of thirst right here. I want no more of you. Go away." "But you'll never get to the Western Heaven without me," said Monkey. "Whether I get there or not is none of your business," the Tang Priest replied. "Wicked ape! Why do you keep pestering me?" At that Monkey turned angry and started shouting abusively, "You've been lousy to me, you cruel, vicious old baldy." With that he threw the bowl aside and swung his cudgel, hitting Sanzang on his back. Sanzang fell to the ground, barely conscious and unable to speak, as Monkey took the two bundles wrapped in blue felt in his arms and disappeared without trace on a somersault cloud.

As Pig was hurrying to the mountain to the south with the bowl in his hand he noticed a thatched cottage in a hollow. He had not spotted it when first he looked because it had been hidden in a fold of the mountain. Realizing that it was a house now he was close to the idiot thought, "If I show them my ugly mug they'll be so scared they won't possibly give me any food. It'd all be wasted effort. I'd better turn into something a bit better-looking."

The splendid idiot then made a spell with his hands, said the magic

食痨病黄胖和尚，口里哼哼喷喷的，挨近门前，叫道：“施主，厨中有剩饭，路上有饥人。贫僧是东土来，往西天取经的。我师父在路饥渴了，家中有锅巴冷饭，千万化些儿救口。”原来那家子男人不在，都去插秧种谷去了；只有两个女人在家，正才煮了午饭，盛起两盆，却收拾送下田，锅里还有些饭与锅巴，未曾盛了。那女人见他这等病容，却又说东土往西天去的话，只恐他是病昏了胡说；又怕跌倒，死在门首。只得哄哄翕翕，将些剩饭锅巴，满满的与了一钵。呆子拿转来，现了本像，径回旧路。

正走间，听得有人叫“八戒”。八戒抬头看时，却是沙僧站在山崖上喊道：“这里来！这里来！”及下崖，迎至面前道：“这涧里好清水不舀，你往那里去的？”八戒笑道：“我到这里，见山凹子有个人家，我去化了这一钵干饭来了。”沙僧道：“饭也用着，只是师父渴得紧了，怎得水去？”八戒道：“要水也容易；你将衣襟来兜着这饭，等我使钵盂去舀水。”

二人欢欢喜喜，回至路上，只见三藏面磕地，倒在尘埃；白马撒缰，在路旁长嘶跑跳；行李担不见踪影。慌得八戒跌脚捶胸，大呼小叫道：“不消讲！不消讲！这还是孙行者赶走的余党，来此打杀师父，抢了行李去了！”沙僧道：“且去把马拴住！”只叫：“怎么好！怎么好！这诚所谓半途而废，中道而止也！”叫一声：“师父！”满眼抛珠，伤心痛



words, shook himself seven or eight times, and turned himself into a consumptive monk with a fat, sallow face who was mumbling something as he went up to the door and called out, "Benefactor, have you any left-over rice in the kitchen for starving travellers? I'm from the east and I'm on my way to fetch scriptures from the Western Heaven. My master is back at the road, hungry and thirsty. If you have any left-over rice stuck to the bottom of your pan I beg you to give me some to save our lives." As it happened the men of the house were all out transplanting rice and sowing millet, and the only people in were two women who had just cooked the rice for the midday meal and had filled two platters with it that they were preparing to take to the fields. There was some rice left at the bottom of the pan. Seeing how sickly he looked they took what he said about going from the east to fetch the scriptures from the Western Heaven as delirious ravings. Afraid he might collapse and die in the doorway, they made a great to-do as they filled his bowl with rice from the bottom of the pan. The idiot took it from them, reverted to his true form, and went back the way he had come.

As he was going along he heard a shout of "Pig!" and looked up to see Friar Sand standing on the top of a precipice yelling, "Over here, over here." Friar Sand came down and walked straight towards him, asking, "Why didn't you take some of the fresh water from this stream? Why did you go over there?" "After I got here I saw a cottage in a hollow, so I went and begged this bowlful of rice." "We could certainly use it," said Friar Sand, "but the master is terribly thirsty, so how are we going to carry some water back?" "That's easy," said Pig. "Carry this rice in the fold of your habit while I go and fetch some water in this bowl."

The two of them were feeling very cheerful as they went back to the path, only to find Sanzang lying face downwards in the dirt. The white horse had slipped its bridle and was running to and fro beside the path, whinnying. There was not a sign of the baggage. Pig stumbled and beat his breast with horror, "Don't tell me," he shouted, "don't tell me. The survivors of the gang Monkey drove away have come back, killed the master and stolen the baggage." "Tether the horse," said Friar Sand. "Whatever shall we do? We've failed halfway along our journey. Mas-

哭。八戒道：“兄弟，且休哭。如今事已到此，取经之事，且莫说了。你看着师父的尸灵，等我把马骑到那个府州县乡村店集卖几两银子，买口棺木，把师父埋了，我两个各寻道路散伙。”

沙僧实不忍舍，将唐僧扳转身体，以脸温脸，哭一声：“苦命的师父！”只见那长老口鼻中吐出热气，胸前温暖。连叫：“八戒，你来！师父未伤命哩！”那呆子才近前扶起。长老苏醒，呻吟一会，骂道：“好泼猢狲，打杀我也！”沙僧、八戒问道：“是那个猢狲？”长老不言，只是叹息。却讨水吃了几口，才说：“徒弟，你们刚去，那悟空更来缠我。是我坚执不收，他遂将我打了一棒，青毡包袱都抢去了。”八戒听说，咬响口中牙，发起心头火道：“叵耐这泼猴子，怎敢这般无礼！”教沙僧道：“你伏侍师父，等我到他家讨包袱去！”沙僧道：“你且休发怒。我们扶师父到那山凹人家化些热茶汤，将先化的饭热热，调理师父，再去寻他。”

八戒依言，把师父扶上马，拿着钵盂，兜着冷饭，直至那家门首。只见那家止有个老婆子在家，忽见他们，慌忙躲过。沙僧合掌道：“老母亲，我等是东土唐朝差往西天去者。师父有些不快，特拜府上，化口热茶汤，与他吃饭。”那妈妈道：“适才有个食痲病和尚，说是东土差来的，已化斋去了，又有个什么东土的。我没人在家，请别转转。”长老闻言，扶着八戒，下马躬身道：“老婆婆，我弟子有三个徒弟，

数字水印
PDG



ter!" Tears poured down his face as he sobbed bitterly. "Don't cry, brother," said Pig. "As this is what's happened we'll just have to forget about fetching the scriptures. You look after the master's body. I'll take the horse till I get to some town, village, market or inn where I can sell it for a few ounces of silver to buy a coffin to bury him in. Then we'll split up and go our separate ways."

Friar Sand, unable to bear the loss of his master, turned the body over to warm the face with his own. "Poor, poor master," he cried, then noticed hot breath coming from his master's nose and felt warmth in his chest. "Come here, Pig," he shouted, "the master's still alive." Pig came over and helped Sanzang to sit up. As Sanzang came to he groaned and said bitterly, "That evil macaque tried to murder me." "What macaque?" the other two asked. The venerable elder sighed and said nothing. Only when he had asked for and drunk a few mouthfuls of water did he reply, "As soon as you'd gone Wukong came to pester me again. When I still refused to take him back he hit me with his cudgel and stole the bundles wrapped in blue felt." At this Pig ground his teeth as the fury rose higher and higher in him. "Damn that monkey," he said. "How could he do such a terrible thing? Look after the master," he continued, addressing Friar Sand, "I'm going to his house to get back the bundles." "Don't lose your temper," said Friar Sand. "Let's help the master over to that cottage in the hollow to ask for hot tea. Then we can heat up the rice you've begged already, and get the master better before we go after Monkey."

Accepting this suggestion Pig helped the master back on the horse. Carrying the bowl of water, and with the rice in Friar Sand's habit, they headed straight back for the door of the cottage. There was only an old woman at home, and at the sight of them she hid herself as fast as she could. Friar Sand put his hands together in front of his chest and said, "Good lady, we've been sent by the Tang court in the east to the Western Heaven. As our master is not very well I have come to ask you for some hot tea to warm his rice with." "We had a consumptive monk begging here just now who said he'd come from the east," the old woman replied. "Now you say you're from the east too. There's nobody at home. Please try somewhere else." Hearing this, the venerable elder dismounted with Pig's help, bowed to her and said, "Madam, I used to have three

合意同心，保护我上天竺国大雷音拜佛求经。只因我大徒弟——唤孙悟空——一生凶恶，不遵善道，是我逐回。不期他暗暗走来，着我背上打了一棒，将我行囊衣钵抢去。如今要着一个徒弟寻他取讨，因在那空路上不是坐处，特来老婆婆府上权安息一时。待讨将行李来就行，决不敢久住。”那妈妈道：“刚才一个食痨病黄胖和尚，他化斋去了，也说是东土往西天去的，怎么又有一起？”八戒忍不住笑道：“就是我，因我生得嘴长耳大，恐你家害怕，不肯与斋，故变作那等模样。你不信，我兄弟衣兜里不是你家锅巴饭？”

那妈妈认得果是他与的饭，遂不拒他，留他们坐了。却烧了一罐热茶，递与沙僧泡饭。沙僧即将冷饭泡了，递与师父。师父吃了几口，定性多时道：“那个去讨行李？”八戒道：“我前年因师父赶他回去，我曾寻他一次，认得他花果山水帘洞。等我去！等我去！”长老道：“你去不得。那猢狲原与你不和，你又说话粗鲁，或一言两句之间，有些差池，他就要打你。着悟净去罢。”沙僧应承道：“我去，我去。”长老又吩咐沙僧道：“你到那里，须看个头势。他若肯与你包袱，你就假谢谢拿来；若不肯，切莫与他争竞，径至南海菩萨处，将此情告诉，请菩萨去问他要。”沙僧一一听从。向八戒道：“我今寻他去，你千万莫懈怠，好生供养师父。这人家亦不可撒泼，恐他不肯供饭。我去就回。”八戒点头道：“我



disciples who worked together to protect me on my way to the Thunder Monastery in the country of India to worship the Buddha and fetch the scriptures. But because my senior disciple Sun Wukong is a born murderer and will not be kind I sent him away. To my utter surprise he sneaked up on me, hit me across the back, and stole my clothes, baggage and bowl. I want to send one of my other disciples after him, and as I can't stay by the roadside I have come here to ask if I may rest in your house for a while. It will only be till the luggage has been recovered. I won't stay long." "A consumptive monk with a fat, sallow face begged some food from us just now," the woman said. "He said he had come from the east and was going to the Western Heaven. There can't be another group of you." "That was me," said Pig, unable to keep a straight face any longer. "I made myself look like that. I thought my long snout and big ears would give you such a fright that you wouldn't give me any food. If you don't believe me, my brother here has the rice from the bottom of your pan inside his tunic."

Recognizing the rice the old woman stopped trying to send them away. She asked them to sit down inside and prepared a pot of hot tea that she gave to Friar Sand to warm the rice with. He did this and handed it to his master, who ate a few mouthfuls, sat quietly to calm himself for a while, then asked, "Which of you will go to fetch the luggage?" "When you sent him away the other year," replied Pig, "I went to fetch him. I know the way to his Water Curtain Cave on the Mountain of Flowers and Fruit. Wait here while I go." "No," said Sanzang, "not you. You have never got on with that macaque, and besides you're very rough-spoken. If you say anything wrong he'll hit you. Let Wujing go." Friar Sand agreed at once, and Sanzang gave him these instructions: "When you get there you must keep a close watch on the situation. If he is willing to give you back the bundles then pretend to be very grateful when you accept them. If he won't you must on no account quarrel with him. Go straight to the Bodhisattva in the Southern Sea, tell her what has happened, and ask her to demand them from him." Friar Sand accepted his instructions and said to Pig, "I'm off to find Monkey now. Whatever you do, don't complain. Look after the master properly. You mustn't have a row with these people or they might not feed you. I'll soon be back." "I understand," Pig re-



理会得。但你去，讨得讨不得，次早回来，不要弄做‘尖担担柴两头脱’也。”沙僧遂捻了诀，驾起云光，直奔东胜神洲而去，真个是：

身在神飞不守舍，有炉无火怎烧丹。
黄婆别主求金老，木母延师奈病颜。
此去不知何日返，这回难量几时还。
五行生克情无顺，只待心猿复进关。

那沙僧在半空里，行经三昼夜，方到了东洋大海。忽闻波浪之声，低头观看，真个是黑雾涨天阴气盛，沧溟衔日晓光寒。他也无心观玩，望仙山渡过瀛洲，向东方直抵花果山界。乘海风，踏水势，又多时，却望见高峰排戟，峻壁悬屏。即至峰头，按云找路下山，寻水帘洞。步近前，只听得一派喧声，见那山中无数猴精，滔滔乱嚷。沙僧又近前仔细再看，原来是孙行者高坐石台之上，双手扯着一张纸，朗朗的念道：

“东土大唐王皇帝李，驾前敕命御弟圣僧陈玄奘法师，上西方天竺国娑婆灵山大雷音寺专拜如来佛祖求经。朕因促病侵身，魂游地府，幸有阳数臻长，感冥君放送回生，广陈善会，修建度亡道场。盛蒙救苦救难观





plied with a nod. "Off you go, and come back soon whether you recover the luggage or not. Otherwise we'll have lost both ways." Friar Sand then made a hand spell and headed off by cloud for the Eastern Continent of Superior Body. Indeed,

When the body is present but the soul flies off, nothing remains
to keep it alive;

A furnace without fire can refine no cinnabar.

The yellow wife leaves the lord to seek the metal elder.

Wood's mother puts on a sickly face to look after the master.

Who knows when this journey will ever end

Or when he will return from far away?

The Five Elements give birth and yield to each other.

All is disorder until the mind-ape comes back.

Friar Sand flew for three days and nights before he reached the Eastern Ocean. At the sound of its waves he looked down and saw

Black mists up to the sky and gloomy vapours;

The ocean embracing the sun in dawn's cold light.

But he was in no mood to enjoy the view as he crossed Yingzhou and the other islands of immortals and headed on east straight for the Mountain of Flowers and Fruit. Riding the sea wind and walking on the water it took him a lot longer before he saw a line of peaks like serried halberds and sheer rocks like screens. When he reached the highest peak he landed his cloud and found his way down the mountain, heading for the Water Curtain Cave. As he approached he heard a great commotion: the mountain was covered with yelling monkey spirits. When closer still he saw Monkey sitting on a high stone terrace holding a piece of paper in both hands from which he was reading:

We, the Emperor Li of the Great Tang Dynasty in the east have called to our presence our younger brother the Master of the Law Chen Xuanzang and commissioned him to go west to seek the scriptures from the Lord Buddha in the Thunder Monastery at the Saha Vulture Peak in India. When our soul went wandering in the Underworld after we succumbed to a sudden illness we were fortunate enough to have our years of life extended and to be returned to the world of the living by the Lord of Darkness. Since then we have held many masses and built altars to

世音菩萨金身出现，指示西方有佛有经，可度幽亡超脱，特着法师玄奘，远历千山，询求经谒。倘过西邦诸国，不灭善缘，照牒施行。

大唐贞观一十三年秋吉日御前文牒。自别大国以来，经度诸邦，中途收得大徒弟孙悟空行者，二徒弟猪八戒八戒，三徒弟沙悟净和尚。”

念了从头又念。沙僧听得是通关文牒，止不住近前厉声高叫：“师兄，师父的关文你念他怎的？”那行者闻言，急抬头，不认得是沙僧，叫：“拿来！拿来！”众猴一齐围绕，把沙僧拖拖扯扯，拿近前来，喝道：“你是何人，擅敢近吾仙洞？”沙僧见他变了脸，不肯相认，只得朝上行礼道：“上告师兄。前者实是师父性暴，错怪了师兄，把师兄咒了几遍，逐赶回家。一则弟等未曾劝解，二来又为师父饥渴去寻水化斋。不意师兄好意复来，又怪师父执法不留，遂把师父打倒，昏晕在地，将行李抢去。后救转师父，特来拜兄。若不恨师父，还念昔日解脱之恩，同小弟将行李回见师父，共上西天，了此正果。倘怨恨之深，不肯同去，千万把包袱赐



help the souls of the dead across to the other side. We were blessed by the appearance of the golden deliverer from suffering, the Bodhisattva Guanyin, who informed us that the Buddha in the west has scriptures that will deliver all lost souls. We have therefore sent the Dharma Master Xuanzang to make the long journey across a thousand mountains in search of the sutras and the gathas. We request that in the states of the west through which he passed he be allowed to proceed in accordance with this passport and that his holy cause be not brought to naught. Given on an auspicious day in the autumn of the thirteenth year of *Zhenguan* of the Great Tang.

Since leaving that mighty empire he has passed through many other states. On the journey he has taken three disciples. The senior one is Sun Wukong the Novice; the second is Zhu Wuneng, or Zhu Bajie; and the third is Sha Wujing, or Friar Sand.

Having read the text of Sanzang's passport through once he read it out again, at which Friar Sand could not help himself calling out at the top of his voice, "Brother, why are you reading the master's passport out?" When Monkey heard this he jerked his head up and, refusing to recognize Friar Sand, shouted, "Arrest him! Arrest him!" All the monkeys rushed him and surrounded him, pulling him and dragging him towards Monkey, who shouted, "Who do you think you are? What a nerve, coming so close to our immortals' cave."

Seeing how Monkey had turned cold and was refusing to recognize him any longer Friar Sand had no choice but to go up to him with a bow and say, "Elder brother, it was wrong of our master to be so angry with you, curse you and send you away. Pig and I ought to have persuaded him not to, and we shouldn't have been away looking for water and begging for food for our starving, thirsty master when you were so good as to come back. It was wrong of the master to be so stubborn and to refuse again to let you stay. That was why you knocked him senseless and took the luggage. When we came back we revived the master and now I've come to see you. Unless you hate the master and have forgotten what you owe him for delivering you from your torment in the past, won't you bring the luggage and come back with me to see him? Then we can all go to the Western Heaven and win our true reward. If you really hate him so deeply that you won't come with me, then please,

弟，兄在深山，乐桑榆晚景，亦诚两全其美也。”

行者闻言，呵呵冷笑道：“贤弟，此论甚不合我意。我打唐僧，抢行李，不因我不上西方，亦不因我爱居此地；我今熟读了牒文，我自己上西方拜佛求经，送上东土，我独成功，教那南赡部洲人立我为祖，万代传名也。”沙僧笑道：“师兄言之欠当。自来没个‘孙行者取经’之说。我佛如来造下三藏真经，原着观音菩萨向东土寻取经人求经，要我们苦历千山，询求诸国，保护那取经人。菩萨曾言：取经人乃如来门生，号曰金蝉长老。只因他不听佛祖谈经，贬下灵山，转生东土，教他果正西方，复修大道。遇路上该有这般魔障，解脱我等三人，与他做护法。兄若不得唐僧去，那个佛祖肯传经与你！却不是空劳一场神思也？”那行者道：“贤弟，你原来懵懂，但知其一，不知其二。谅你说你有唐僧，同我保护，我就没有唐僧？我这里另选个有道的真僧在此，老孙独力扶持，有何不可！已选明日大走起身去矣，你不信，待我请来你看。”叫：“小的们，快请老师父出来。”果跑进去，牵出一匹白马，请出一个唐三藏，跟着一个八戒，挑着行李；一个沙僧，拿着锡杖。

这沙僧见了大怒道：“我老沙行不更名，坐不改姓，那里又有一个沙和尚！不要无礼！吃我一杖！”好沙僧，双手举降妖杖，把一个“假沙僧”劈头一下打死，原来这是一个猴





please give me the bundles. Then you can enjoy the sunset of your life here in your native mountain. This way we'll all be fine."

Monkey's answer to this was to say with a derisive laugh, "that's not what I had in mind at all, brother. The reason why I hit the master and took the luggage isn't because I'm not going to the west or want to stay here. I'm learning the passport off by heart so that I can go to the Western Heaven to worship the Buddha and fetch the scriptures myself. I shall have all the glory of taking them back to the east. I'll make those people in the Southern Jambu Continent see me as a great master and I'll be famous for ever." "What you say isn't quite right," replied Friar Sand with a smile. "Nobody's ever heard of Sun the Novice going to fetch the scriptures. Our Tathagata Buddha created three stores of true scriptures and sent the Bodhisattva Guanyin to the east to find the pilgrim who would go to fetch them. Our job is to escort the pilgrim across a thousand mountains and through all the countries along the way. As the Bodhisattva has told us, the pilgrim was once the venerable elder Golden Cicada, a disciple of Tathagata Buddha's. Because he was exiled from Vulture Peak and reborn in the east for not listening to the Lord Buddha's sermons on the scriptures he is the one who must make his true achievement in the west and return to the Great Way. We three were saved to protect him from the demons he would meet on the journey. No Lord Buddha's going to give you the scriptures if you turn up without the Tang Priest. It'd just be wasted effort."

"Brother," said Monkey, "you've always been rather thick. You don't know the half of it. You may say you've got a Tang Priest, but what makes you think I haven't got one to escort to? I've chosen another holy monk here to escort. No problem! We're starting off on our big journey tomorrow. If you don't believe me I'll show you him. Little ones," he called, "bring my master out at once." In they ran, and they came out again leading a white horse, a Tang Sanzang, a Pig carrying the luggage and a Friar Sand with his monastic staff.

"I've never changed my name," roared Friar Sand in fury at this sight. "There can't possibly be another Friar Sand. How dare you! Take this!" The splendid Friar Sand raised his demon-quelling staff with both arms and brought it down on his double's head, killing him outright and

精。那行者恼了，轮金箍棒，帅众猴，把沙僧围了。沙僧东冲西撞，打出路口，纵云雾逃生道：“这泼猴如此惫懒，我告菩萨去来！”那行者见沙僧打死一个猴精，把沙和尚逼得走了，他也不来追赶。回洞教小的们把打死的妖尸拖在一边，剥了皮，取肉煎炒，将椰子酒、葡萄酒，同众猴都吃了。另选一个会变化的妖猴，还变一个沙和尚，从新教道，要上西方不题。

沙僧一驾云离了东海，行径一昼夜，到了南海。正行时，早见落伽山不远，急至前，低停云雾观看。好去处！果然是：

包乾之奥，括坤之区。会百川而浴日滔星，归众流而生风漾月。潮发腾凌大鲲化，波翻浩荡巨鳌游。水通西北海，浪合正东洋。四海相连同地脉，仙方洲岛各仙宫。休言满地蓬莱，且看普陀云洞。好景致！山头霞彩壮元精，岩下祥风漾月晶。紫竹林中飞孔雀，绿杨枝上语灵鸚。淇花瑶草年年秀，宝树金莲岁岁生。白鹤几番



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revealing that he had really been a monkey spirit. This made Monkey so angry that he swung his gold-banded cudgel and led all the monkeys to surround him. Lashing about him, Friar Sand fought his way out and escaped by cloud. "That damned ape is being so thoroughly vicious that I'll have to report him to the Bodhisattva," he thought; and as Friar Sand had killed a monkey spirit and been driven away Monkey did not go after him. Going back to his cave he told his underlings to drag the corpse to one side, skin it and cook its flesh, on which he and the other monkeys then feasted with coconut toddy and the wine of grapes. Then he chose another monkey fiend who was good at transformations to turn into Friar Sand and started instructing him again as he prepared to travel to the west. There we shall leave him.

Meanwhile Friar Sand flew his cloud away from the Eastern Ocean and travelled for a day and a night to the Southern Ocean. Before long Mount Potaraka came into view not far away, so he pressed forward then brought his cloud down so that he could stop and look. It was a wonderful sight. Indeed,

It includes all the mysteries of heaven and earth.
Here is the confluence of the rivers,
Where sun and stars are washed and bathed.
Hither all creatures come,
The winds are born and the moon is rocked in the ripples.
When the tidal wave rises high the leviathan is transformed.
Amid the mighty breakers the giant turtle swims.
The waters are joined to the Western and Northern Seas;
The waves connect with the Central and Eastern Oceans.
The four seas are linked as the artery of the earth;
In the magic islands are palaces of immortals.
Forget about all the earthly paradises;
Look at Potaraka's cloudy cave.
A wonderful sight:
Noble the primal spirit of the peak at sunset;
Below the cliffs the winds make rippling crystal.
Peacocks fly in the Purple Bamboo Grove;
Parrots talk in the branches of green poplar.
Flowers of jade and jasper always bloom;



朝顶上，素鸾数次到山亭。游鱼也解修真性，跃浪穿波听讲经。

沙僧徐步落伽山，玩看仙境。只见木叉行者当面对道：“沙悟净，你不保唐僧取经，却来此何干？”沙僧作礼毕，道：“有一事特来朝见菩萨，烦为引见引见。”木叉情知是寻行者，更不题起，即先进去对菩萨道：“外有唐僧的小徒弟沙悟净朝拜。”孙行者在台下听见，笑道：“这定是唐僧有难，沙僧来请菩萨的。”菩萨即命木叉门外叫进。这沙僧倒身下拜。拜罢，抬头正欲告诉前事，忽见孙行者站在旁边，等不得说话，就掣降妖杖望行者劈脸便打。这行者更不回手，彻身躲过。沙僧口里乱骂道：“我把你个犯十恶造反的泼猴！你又来影瞒菩萨哩！”菩萨喝道：“悟净不要动手。有甚事先与我说。”

沙僧收了宝杖，再拜台下，气冲冲的对菩萨道：“这猴一路行凶，不可数计。前日在山坡下打杀两个剪路的强人，师父怪他；不期晚间就宿在贼窝主家里，又把一伙贼人尽情打死，又血淋淋提一个人头来与师父看。师父唬得跌下马来，骂了他几句，赶他回来。分别之后，师父饥渴太甚，教八戒去寻水。久等不来，又教我去寻他。不期孙行者见我二人不



Precious trees and golden lotuses grow every year.
White cranes come to pay homage at this peak;
Phoenixes often alight in the mountain pavilions.
Even the fish here cultivate their true nature,
Leaping in the waves as they listen to the scriptures.

As Friar Sand strolled on the mountain enjoying this magical view Moksa the Novice came up to him and said, "Why are you here instead of escorting the Tang Priest on his way to fetch the scriptures, Sha Wujing?" Friar Sand bowed to him and replied, "There is something on which I would like an audience with the Bodhisattva. Could I trouble you to take me to her?" Moksa, who realized that he was looking for Monkey, asked no further questions but went straight to the Bodhisattva and said, "The Tang Priest's junior disciple Sha Wujing is here to pay homage." When Monkey, who was still there below the lotus throne, heard this he said with a smile, "The Tang Priest must be in trouble if Friar Sand is here to ask for your help, Bodhisattva." The Bodhisattva then asked Moksa to bring him in. Friar Sand prostrated himself on the ground to kowtow to her, then looked up, about to start making his complaint, when he saw Monkey standing beside her. Without a word he struck at Monkey's face with his demon-subduing staff. Instead of hitting back Monkey dodged the blow and got out of the way. "I'll get you, you thoroughly evil, treacherous ape," roared Friar Sand. "You're trying to deceive the Bodhisattva too." "Don't hit him," shouted the Bodhisattva. "Tell me what's been happening."

Only then did Friar Sand put down his precious staff and kowtow to the lotus throne again, saying with raging fury, "We're lost count of the number of murders this ape has committed on the journey. The other day he killed two highwaymen and the master told him off, so when we were spending the next night at the bandit chief's home it came as a shock when he butchered as many of the gang as he could and took a severed head all dripping with blood to show to the master. It gave the master such a fright that he fell off his horse, said some nasty things to Monkey and sent him packing. After he'd gone the master was so hungry and thirsty that he sent Pig off to look for some water, and because Pig took a very long time to get back he sent me off after him. We never imagined



在，复回来把师父打一铁棍，将两个青毡包袱抢去。我等回来，将师父救醒，特来他水帘洞寻他讨包袱，不想他变了脸，不肯认我，将师父关文念了又念。我问他念了做甚，他说不保唐僧，他要自上西天取经，送上东土，算他的功果，立他为祖，万古传扬。我又说：‘没唐僧，那肯传经与你？’他说他选了一个有道的真僧。及请出，果是一匹白马，一个唐僧，后跟着八戒、沙僧。我道：‘我便是沙和尚，那里又有个沙和尚？’是我赶上前，打了他一宝杖，原来是个猴精。他就帅众拿我，是我特来告请菩萨。不知他会使筋斗云，预先到此处；又不知他将甚巧语花言，影瞒菩萨也。”菩萨道：“悟净，不要赖人。悟空到此，今已四日。我更不曾放他回去，他那里有另请唐僧，自去取经之意？”沙僧道：“见如今水帘洞有一个孙行者，怎敢欺诳？”菩萨道：“既如此，你休发急，教悟空与你同去花果山看看。是真难灭，是假易除。到那里自见分晓。”这大圣闻言，即与沙僧辞了菩萨。

这一去，到那：

花果山前分皂白，水帘洞口辨真邪。

毕竟不知如何分辨，且听下回分解。



that Monkey would come back, hit the master with his iron cudgel and steal the two bundles wrapped in blue felt while we were away. We came back and brought the master round. Then I went all the way to the Water Curtain Cave to fetch Monkey. To my amazement he turned cold and refused to recognize me. He was reading the master's passport aloud over and over again. When I asked him why, he said that as he couldn't escort the Tang Priest any further he was going to fetch the scriptures from the Western Heaven and take them back east himself. Then they'd treat him as a great master and he'd be famous for ever. When I asked who'd give him scriptures if the Tang Priest wasn't with him he said he'd chosen a holy monk and asked him to come out. There was a white horse, a Tang Priest, a Pig and a Friar Sand. 'I'm Friar Sand,' I said, 'and the one and only Friar Sand too'. I hit him one with my staff, and he turned out to be a monkey spirit. When Monkey came after me with his hordes I decided to come here to tell you, Bodhisattva, and ask for your help. I never realized he'd get here before me by somersault cloud, or that he'd fool you with his fine words."

"You must not make such slanders, Wujing," the Bodhisattva said. "Wukong has been here for four days. I never let him go back, and he didn't send for another Tang Priest to go to fetch the scriptures." "But what about that Monkey in the Water Curtain Cave? I'm telling you the truth," replied Friar Sand. "Calm down," said the Bodhisattva. "I'll sent Wukong back to the Mountain of Flowers and Fruit with you to take a good look round. If he's real he'll be hard to wipe out, but if he's a fake you'll be able to eliminate him easily. You'll find out which he is when you get there." At this Brother Monkey and Friar Sand took their leave of the Bodhisattva. They were making their journey

To the Mountain of Flowers and Fruit
The rights and wrongs to reveal;
To the cave with a curtain of water
To tell the false from the real.

If you don't know how they told them apart you had better listen to the explanation in the next instalment.



第五十八回

二心搅乱大乾坤 一体难修真寂灭

这行者与沙僧拜辞了菩萨，纵起两道祥光，离了南海。原来行者筋斗云快，沙和尚仙云觉迟，行者就要先行。沙僧扯住道：“大哥不必这等藏头露尾，先去安根。待小弟与你一同走。”大圣本是良心，沙僧却有疑意。真个二人同驾云而去。不多时，果见花果山。按下云头，二人洞外细看，果见一个行者，高坐石台之上，与群猴饮酒作乐。模样与大圣无异：也是黄发金箍，金睛火眼；身穿也是绵布直裰，腰系虎皮裙；手中也拿一条儿金箍铁棒；足下也踏一双麂皮靴；也是这等毛脸雷公嘴，朔腮别土星，查耳额颅阔，獠牙向外生。

这大圣怒发，一撒手，撇了沙和尚，掣铁棒上前骂道：“你是何等妖邪，敢变我的相貌，敢占我的儿孙，擅居吾仙洞，擅作这威福！”那行者见了，公然不答，也使铁棒来迎。二行者在一处，果是不分真假。好打呀：

Chapter 58

Two Minds Throw Heaven and Earth into Uproar One Body Cannot Achieve True Nirvana



When Monkey and Friar Sand took their leave of the Bodhisattva they departed from the Southern Ocean by two beams of auspicious light. Now Monkey's somersault cloud was much faster than Friar Sand's immortal's cloud, so Monkey was drawing ahead when Friar Sand pulled him back and said, "There's no need for you to show me your heels like that, brother, rushing ahead to sort things out at home. Wait for me to come with you." Although Brother Monkey's intentions were good Friar Sand could not help being suspicious. The two of them then flew their clouds together and were soon in sight of the Mountain of Flowers and Fruit. They brought their clouds down and had a good look at the outside of the cave, where there was indeed a Monkey sitting on a high stone terrace, drinking and making merry with his monkey hosts. He looked exactly the same as the Great Sage: yellow hair held in a golden band, fiery eyes with golden pupils, a brocade tunic, a tigerskin kilt, a gold-banded iron cudgel in his hands, and deerskin boots. He had the same

Hairy face like a thunder god,
Cheeks like the planet Saturn;
Pointed ears and a forehead broad,
And long, protruding fangs.

In an explosion of fury the Great Sage left Friar Sand behind as he went up to the other, brandishing his cudgel and shouting abusively, "What sort of demon do you think you are? How dare you! You make yourself look like me, you steal my children and grandchildren, you occupy my immortal's cave, and on top of that you live it up like this." When the other Monkey heard all this he did not deign to reply but went for him with his own iron cudgel. When the two Monkeys were together there was no way of telling the true from the false. It was a splendid fight:

两条棒，二猴精，这场相敌实非轻。都要护持唐御弟，各施功绩立英名。真猴实受沙门教，假怪虚称佛子情。盖为神通多变化，无真无假两相平。一个是混元一气齐天圣，一个是久炼千灵缩地精。这个是如意金箍棒，那个是随心铁杆兵。隔架遮拦无胜败，撑持抵敌没输赢。先前交手在洞外，少顷争持起半空。

他两个各踏云光，跳斗上九霄云内。沙僧在旁，不敢下手，见他们战此一场，诚然难认真假；欲待拔刀相助，又恐伤了真的。忍耐良久，且纵身跳下山崖，使降妖宝杖，打近水帘洞外，惊散群妖，掀翻石凳，把饮酒食肉的器皿，尽情打碎；寻他的青毡包袱，四下里全然不见。原来他水帘洞本是一股瀑布飞泉，遮挂洞门，远看似一条白布帘儿，近看乃是一股水脉，故曰水帘洞。沙僧不知进步来历，故此难寻。即便纵云，赶到九霄云里，轮着宝杖，又不好下手。大圣道：“沙僧，你既助不得力，且回复师父，说我等这般这般，等老孙与此妖打上南海落伽山菩萨前辨个真假。”道罢，那行者也如此说。沙僧见两个相貌、声音，更无一毫差别，皂





1905

Two cudgels and a pair of monkey spirits,
A couple of truly formidable foes.
Both want to escort the Tang emperor's brother;
Each longs to achieve what will make him famous.
The true Monkey now accepts Sakyamuni's teachings;
The false demon only pretends to be a Buddhist.
In magic powers and transformations
The false and true are evenly balanced.
One is the Sage Equalling Heaven of primal energy,
The other an earth spirit who has long refined his powers.
One wields an as-you-will gold-banded cudgel,
The other an iron bar that follows the heart's desire.
As they block and parry neither comes out on top.
First they fight each other outside the cave,
But soon they carry on the struggle in mid air.

Each of them rose on his clouds and light till they were fighting up in the clouds of the ninth heaven. As Friar Sand stood beside them he dared not intervene in their fight as he really could not tell the true Monkey from the false one. He longed to draw his sword and join in, but he was frightened of wounding the real Monkey. When he had endured this dilemma for a long time he shot back down to the mountain scar, where he used his demon-quelling staff to fight his way to the outside of the Water Curtain Cave. Here he sent all the demons fleeing in terror, turned the stone benches over, and smashed the tableware from which they had been eating and drinking to their hearts' content. But although he looked everywhere for the blue felt bundles he failed to find them. Now the Water Curtain Cave was so called because the waterfall screening its entrance looked from a distance like a white cloth curtain and only appeared as the waterfall it was from close to. As Friar Sand did not know that the entrance to the cave was behind it he was unable to find the way in, so he took his cloud back up to the Ninth Heaven and started swinging his staff again, still unable to strike. "Friar Sand," said the Great Sage, "you can't help much here. Go back and tell the master what's been happening to us while I drive this demon to Potaraka Island in the Southern Ocean for the Bodhisattva to identify me as the real Monkey." The other Monkey then repeated what he had said. As they looked and sounded exactly the

白难分，只得依言，拨转云头，回复唐僧不题。

你看那两个行者，且行且斗，直嚷到南海，径至落伽山，打打骂骂，喊声不绝。早惊动护法诸天，即报入潮音洞里道：“菩萨，果然两个孙悟空打将来也。”那菩萨与木叉行者、善财童子、龙女降莲台出门喝道：“那孽畜那里走！”这两个递相揪住道：“菩萨，这厮果然像弟子模样。才自水帘洞打起，战斗多时，不分胜负。沙悟净肉眼愚蒙，不能分识，有力难助，是弟子教他回西路去回复师父，我与这厮打到宝山，借菩萨慧眼，与弟子认个真假，辨明邪正。”道罢，那行者也如此说一遍，众诸天与菩萨都看良久，莫想能认。菩萨道：“且放了手，两边站下，等我再看。”果然撒手，两边站定。这边说：“我是真的！”那边说：“他是假的！”

菩萨唤木叉与善财上前，悄悄吩咐：“你一个帮住一个，等我暗念《紧箍儿咒》，看那个害疼的便是真，不疼的便是假。”他二人果各帮一个。菩萨暗念真言，两个一齐喊疼，都抱着头，地下打滚，只叫：“莫念！莫念！”菩萨不念，他两个又一齐揪住，照旧嚷斗。菩萨无计奈何，即令诸天、木叉，上前助力。众神恐伤真的，亦不敢下手。菩萨叫声“孙悟空”，两个一齐答应。菩萨道：“你当年官拜‘弼马温’，





same Friar Sand really could not tell them apart. He could only do as he was told and ride his cloud back to rejoin the Tang Priest.

The two Monkeys meanwhile fought and shouted their way to the Southern Ocean, where they went straight to Potaraka Island still throwing blows and abuse at each other. Their unending shouts disturbed all the devas who protected the Law, so that they went to the Tide Cave and reported, "Bodhisattva, two Sun Wukongs really have fought their way here." The Bodhisattva came down from her lotus throne and went with Moksa, the page Sudhana and the Naga Maiden to the entrance, where she shouted, "Stay where you are, evil beast." Each Monkey grabbed hold of the other one while the real one said, "Bodhisattva, this damned fiend really does look just like me. Our fight started at the Water Curtain Cave and has been going on for a very long time without getting anywhere. Friar Sand's mortal eyes are too weak to tell us apart, so he can't help at all. I sent him back west to report to the master while I fought this bloody impostor here for you to distinguish the true from the false. Your eyes are perceptive, Bodhisattva." The other Monkey then said exactly the same. Look long and hard though they did, the devas and the Bodhisattva could not tell which was which. "Let go of each other and stand one on each side while I take another look," the Bodhisattva said. Doing as she told them, the one on her left said, "I'm the real Monkey," and the one on her right said, "He's an impostor."

The Bodhisattva then called Moksa and Sudhana to her and whispered these instructions: "I want one of you to stand very close to each of them while I recite the Band-tightening Spell quietly. The one in agony will be the real one, and the one who isn't will be the impostor." One of them went up to each of the Monkeys, but as the Bodhisattva secretly said the words of the spell they both yelled out in pain, clutched their heads, and rolled on the ground shouting, "Stop! Stop!" The moment she did they grabbed each other again and went on fighting and shouting. At her wits' end, the Bodhisattva ordered the devas and Moksa to help, but none of them dared strike a blow for fear of wounding the real Monkey. "Sun Wukong," called the Bodhisattva, and both the Monkeys answered her. "As you were once appointed the Protector of the Horses," said the

大闹天宫时，神将皆认得你；你且上界去分辨回话。”这大圣谢恩，那行者也谢恩。

二人扯扯拉拉，口里不住的嚷斗，径至南天门外，慌得那广目天王帅马、赵、温、关四大天将，及把门大小众神，各使兵器挡住道：“那里走！此间可是争斗之处？”大圣道：“我因保护唐僧往西天取经，在路上打杀贼徒，那三藏赶我回去，我径到普陀崖见观音菩萨诉告，不想这妖精，几时就变作我的模样，打倒唐僧，抢去包袱。有沙僧至花果山寻讨，只见这妖精占了我的巢穴。后到普陀崖告请菩萨，又见我侍立台下，沙僧诬说是我驾筋斗云，又先在菩萨处遮饰。菩萨却是个正明，不听沙僧之言，命我同他到花果山看验。原来这妖精果像老孙模样。才自水帘洞打到普陀山见菩萨，菩萨也难识认，故打至此间，烦诸天眼力，与我认个真假。”道罢，那行者也似这般这般……说了一遍。众天神看彀多时，也不能辨。他两个吆喝道：“你们既不能认，让开路，等我们去见玉帝！”

众神搪抵不住，放开天门，直至凌霄宝殿。马元帅同张、葛、许、邱四天师奏道：“下界有一般两个孙悟空，打进



1909

Bodhisattva, "When you made havoc in the Heavenly Palace, all the heavenly generals recognize you. Go to the upper world: let it distinguish between you two. Come back and tell me the result." The Great Sage thanked the Bodhisattva for her kindness and the other Monkey also thanked her.

Pulling and tugging at each other and keeping up their ceaseless clamour they went straight to the Southern Gate of Heaven, where the Heavenly King Virupaksa led the four heavenly generals Ma, Zhao, Wen and Guan and all the other gate gods great and small to block the entrance with their weapons. "Where are you going?" he shouted. "This is no place for a brawl."

"Sanzang sent me away for killing some bandits while I was escorting him to the Western Heaven to fetch the scriptures," the Great Sage replied. "I went to Potaraka to complain. To my horror this evil spirit turned himself into my double, knocked the Tang Priest over and stole the luggage. Friar Sand went to the Mountain of Flowers and Fruit looking for me and found that this evil spirit had seized my cave. Then he went to Potaraka to tell the Bodhisattva and ask for her help. When he saw me there he made the outrageous accusation that I'd got there first by somersault cloud and told the Bodhisattva a pack of lies to cover up. Luckily she could vouch for me and didn't believe Friar Sand, so she sent us both back to the Mountain of Flowers and Fruit to find out what had happened. As you can see, this evil spirit looks just like me. We fought our way from the Water Curtain Cave to Potaraka Island to see the Bodhisattva, but she couldn't tell us apart, so I've now fought him all the way here in the hope that all the eyes of all the heavens will be able to see that I'm the real Monkey." Then the other Monkey told the same story. No matter how long they looked all the gods of the heavens could not tell them apart. "If you can't tell which is which," the two Monkey shouted, "get out of the way and let us go to see the Jade Emperor."

As the gods could not stop them they opened the gates wide to let them go straight to the Hall of Miraculous Mist. Marshal Ma and the four Heavenly Teachers Zhang, Ge, Xu and Qiu all reported to the Jade Emperor, "Two identical Sun Wukongs from the mortal world have charged in through the gates of Heaven and say that they want to see Your Maj-

天门，口称见王。”说不了，两个直嚷将进来，唬得那玉帝即降立宝殿，问曰：“你两个因甚事擅闹天宫，嚷至朕前寻死！”大圣口称：“万岁！万岁！巨今皈命，秉教沙门，再不敢欺心诳上；只因这个妖精变作臣的模样，……”如此如彼，把前情备陈了一遍。“……指望与臣辨个真假！”那行者也如此陈了一遍。玉帝即传旨宣托塔李天王，教：“把‘照妖镜’来照这厮谁真谁假，教他假灭真存。”天王即取镜照住，请玉帝同众神观看。镜中乃是两个孙悟空的影子；金箍、衣服，毫发不差。玉帝亦辨不出，赶出殿外。

这大圣呵呵冷笑，那行者也哈哈欢喜，揪头抹颈，复打出天门，坠落西方路上道：“我和你见师父去！我和你见师父去！”

却说那沙僧自花果山辞他两个，又行了三昼夜，回至本庄，把前事对唐僧说了一遍。唐僧自家悔恨道：“当时只说是孙悟空打我一棍，抢去包袱，岂知却是妖精假变的行者！”沙僧又告道：“这妖又假变一个长老，一匹白马；又有一个八戒挑着我们包袱，又有一个变作是我。我忍不住恼怒，一杖打死，原是一个猴精。因此惊散，又到菩萨处诉告。菩萨着我与师兄又同去识认，那妖果与师兄一般模样。我难助力，故先来回复师父。”三藏闻言，大惊失色。八戒哈哈大笑。





esty." Before they had finished the two Monkeys came roaring straight in, so alarming the Jade Emperor that he came down from his throne and stood in the palace hall. "Why are you two making such a row in the heavenly palace and shouting in our presence?" the Jade Emperor asked. "Do you want to die?" "Long live Your Majesty," said the Great Sage. "Now that I'm a devout Buddhist I'd never dare try to bully my betters. It's just that this evil spirit has turned himself into my double." He then told the whole story, concluding, "and I beg that Your Majesty will unmask the impostor." Then the other Monkey said the same thing all over again. The Jade Emperor ordered Heavenly King Li the Pagoda-carrier to look at them both in his demon-revealing mirror, kill the false one and preserve the true one. The Heavenly King caught them both in his mirror and invited the Jade Emperor and the other deities all to look. Both Monkeys could be seen in it, wearing the same golden band and the same clothes. There was not the slightest difference between them. Unable to tell them apart, the Jade Emperor had both of them driven out of the palace.

The Great Sage gave a mocking laugh and so did the other Monkey. Then they grabbed each other by the hair and by the throat, fought their way out of the heavenly gates, and landed on the road to the west. "Let's go and see the master," said one of them; and the other replied, "Let's go and see the master."

After Friar Sand had taken his leave of the two Monkeys it took him three days' and nights' travelling to return to the farm, where he told the Tang Priest everything that had happened. The Tang Priest was full of regrets: "I said that Sun Wukong had hit me and stolen the bundles, never realizing that an evil spirit had turned itself into an imitation Monkey." "The evil spirit made doubles of yourself, the white horse, Pig carrying our luggage, and me," said Friar Sand. "I was so furious that I killed the fake Friar Sand: he was really a monkey spirit. That made them all run away, then I went to tell the Bodhisattva my troubles. She sent Monkey and me back to identify the demon, but he was so much like the real Monkey that I couldn't help in the fight, which is why I've come back to report to you, Master." Sanzang paled with horror at this news, while Pig

道：“好！好！好！应了这施主家婆婆之言了！他说有几起取经的，这却为又是一起？”

那家子老老小小的，都来问沙僧：“你这几日往何处讨盘缠去的？”沙僧笑道：“我往东胜神洲花果山寻大师兄取讨行李，又到南海普陀山拜见观音菩萨，却又到花果山，方才转回至此。”那老者又问：“往返有多少路程？”沙僧道：“约有二十余万里。”老者道：“爷爷呀，似这几日，就走了这许多路，只除是驾云，方能彀得到！”八戒道：“不是驾云，如何过海？”沙僧道：“我们那算得走路，若是我大师兄，只消一二日，可往回也。”那家子听言，都说是神仙。八戒道：“我们虽不是神仙，——神仙还是我们的晚辈哩！”

正说间，只听半空中喧哗人嚷。慌得都出来看，却是两个行者打将来。八戒见了，忍不住手痒道：“等我去认认看。”好呆子，急纵身跳起，望空高叫道：“师兄莫嚷，我老猪来也！”那两个一齐应道：“兄弟，来打妖精！来打妖精！”那家子又惊又喜道：“是几位腾云驾雾的罗汉歇在我家！就是发愿斋僧的，也斋不着这等好人！”更不计较茶饭，愈加供养。又说：“这两个行者只怕斗出不好来，地覆天翻，作祸在那里！”三藏见那老者当面是喜，背后是忧，即开言道：“老施主放心，莫生忧叹。贫僧收伏了徒弟，去恶归善，自然谢你。”那老者满口回答道：“不敢！不敢！”沙僧



roared with laughter. "Great, great," he guffawed. "Just as this kind old lady said, there are several lots of pilgrims going to fetch the scriptures. They're one lot, aren't they?"

Everyone in the house, young and old alike, came to ask Friar Sand, "Where have you been looking for money for your travelling expenses these last few days?" "I went to the Mountain of Flowers and Fruit in the Eastern Continent of Superior Body to look for my eldest brother and fetch the baggage," Friar Sand replied with a smile. "Then I went to Potaraka Island in the Southern Ocean to see the Bodhisattva Guanyin and to the Mountain of Flowers and Fruit again before coming back here." "How long was your return journey?" the old man of the family asked. "About 70,000 miles," Friar Sand replied. "That would be a very long way to walk in only a few days," the old man said, "You must have gone by cloud to get there." "How else do you think he got across the sea?" said Pig. "What you and I do is like walking compared with Monkey: he'd have been there and back in a day or two," said Friar Sand. When the family heard this they realized that they must all be gods or immortals. "No, we're not," said Pig, "We're senior to them."

As they were talking they were interrupted by a noisy quarrel in mid air, and when they rushed out to look they saw two Monkeys fighting. The sight made Pig's hands itch. "I'm going up to tell them apart," he said, and with that the splendid idiot leapt up into the air and shouted, "Stop yelling, brother, Pig's here." "Hit the evil spirit," both Monkeys shouted, "hit the evil spirit." All this both horrified and delighted the family, who exclaimed, "We've got a whole lot of arhats who can ride on clouds staying with us. Even if we'd made a vow to feed monks we would never have been able to feed such holy men as these." They were now more generous with their food and tea than ever. Then they began to worry that if the fight between the two Sun the Novices turned nasty, heaven and earth might be turned upside down: it could be disastrous. Seeing that behind the old man's delight lay these deep misgivings Sanzang said to him, "There's no need to worry or alarm yourself, benefactor. When I made him submit and become my disciple he gave up evil and turned to good. Of course we will show you our gratitude." "That would be too great an honour," the old man replied, "too great an honour."

道：“施主休讲，师父可坐在这里，等我和二哥去，一家扯一个来到你面前，你就念念那话儿，看那个害疼的就是真的，不疼的就是假的。”三藏道：“言之极当。”

沙僧果起在半空道：“二位住了手，我同你到师父面前辨个真假去。”这大圣放了手，那行者也放了手。沙僧搀住一个，叫道：“二哥，你也搀住一个。”果然搀住，落下云头，径至草舍门外。三藏见了，就念《紧箍儿咒》。二人一齐叫苦道：“我们这等苦斗，你还咒我怎的？莫念！莫念！”那长老本心慈善，遂住了口不念，却也不认得真假。他两个挣脱手，依然又打。这大圣道：“兄弟们，保着师父，等我与他打到阎王前折辨去也！”那行者也如此说。二人抓抓扭扭，须臾，又不见了。

八戒道：“沙僧，你既到水帘洞，看见‘假八戒’挑着行李，怎么不抢将来？”沙僧道：“那妖精见我使宝杖打他‘假沙僧’，他就乱围上来要拿，是我顾性命走了。及告菩萨，与行者复至洞口，他两个打在空中，是我去掀翻他的石凳，打散他的小妖，只见一股瀑布泉水流，竟不知洞门开在何处，寻不着行李，所以空手回复师命也。”八戒道：“你原来不晓得。我前年请他去时，先在洞门外相见；后被我说泛了他，他就跳下，去洞里换衣来时，我看见他将身往水里一钻。那一股瀑布水流，就是洞门。想必那怪将我们包袱收在那里面也。”三藏道：“你既知此门，你可趁他都不在家，可先到他洞里取出包袱，我们往西天去罢。他就来，我也不用他了。”八戒道：“我去。”沙僧说：“二哥，他那洞前有千数



“Stop talking now, benefactor,” said Friar Sand, “and you sit here, Master. Pig and I’ll each bring one of them back here to stand in front of you. When you say the spell the one who suffers will be the real Monkey and the one who doesn’t will be the impostor.” “What a very good idea,” said Sanzang.

Friar Sand then rose up into mid-air and said, “Stop it, both of you. I’m taking you for the master to choose between you.” The Great Sage then let go of his opponent, and so did the other Monkey. Friar Sand held one and told Pig to hold the other, and they took them both down by their clouds till they stood in front of the thatched cottage. As soon as he saw them Sanzang began to say the Band-tightening Spell, at which both Monkeys cried out together, “Why do you have to say that spell when we’re fighting so hard? Stop! Stop!” Being a kind and merciful man the venerable elder stopped reciting the spell before he had been able to tell them apart. The two Monkeys then broke free from Pig and Friar Sand and started fighting again. “Brothers,” the Great Sage said, “look after the master while I fight this impostor down to get the Kings of the Underworld to tell which of us is which.” The other Monkey said likewise, and the two of them soon disappeared, grabbing and tugging at each other.

“Friar Sand,” said Pig, “why didn’t you grab the luggage off the fake Pig when you saw him carrying it at the Water Curtain Cave?” “The evil spirits surrounded me when I killed my double with the demon-quelling staff,” Friar Sand replied. “They were going to get me, so I had to flee for my life. After I’d been to see the Bodhisattva and gone back to the cave entrance again with Monkey I overturned all their stone benches and scattered the little demons, but I couldn’t see any entrance to the cave, only a waterfall. I came back empty-handed as I couldn’t find the luggage.” “Let me tell you something,” said Pig. “When I went there a few years ago to ask him to come back we met outside the cave. After I’d persuaded him to come he jumped down and went into the cave to change. I saw him go straight through the water: the waterfall is the entrance. I bet that’s where that devil has put our luggage.” “As you know the way into the cave I think you’d better go and fetch our baggage from there while the demon’s away,” said Sanzang. “Even if Wukong does come back I still won’t have him.” “I’m off then,” said Pig. “There

小猴，你一人恐弄他不过，反为不美。”八戒笑道：“不怕！不怕！”急出门，纵着云雾，径上花果山寻取行李不题。

却说那两个行者又打嚷到阴山背后，唬得那满山鬼战战兢兢，藏藏躲躲。有先跑的，撞入阴司门里，报上森罗宝殿道：“大王，背阴山上，有两个齐天大圣打得来也！”慌得那第一殿秦广王传报与二殿楚江王，三殿宋帝王、四殿卞城王、五殿阎罗王、六殿平等王、七殿泰山王、八殿都市王、九殿忤官王、十殿转轮王。一殿转一殿，霎时间，十王会齐，又着人飞报与地藏王。——尽在森罗殿上，点聚阴兵，等擒真假。只听得那强风滚滚，惨雾漫漫，二行者一翻一滚的，打至森罗殿下。

阴君近前挡住道：“大圣有何事，闹我幽冥？”这大圣道：“我因保唐僧西天取经，路过西梁国，至一山，有强贼截劫我师，是老孙打死几个，师父怪我，把我逐回。我随到南海菩萨处诉告，不知那妖精怎么就绰着口气，假变作我的模样，在半路上打倒师父，抢夺了行李。师弟沙僧，向我本山取讨包袱，这妖假立师名，要往西天取经。沙僧逃遁至南海



are thousands and thousands of little monkeys in front of the cave," said Friar Sand. "It'd be terrible if they were too much for you by yourself." "I'm not worried," said Pig, who rushed outside and headed off to the Mountain of Flowers and Fruit to fetch the luggage.

The two Monkeys fought their way round to the back of the Dark Mountain of the Underworld, where all the demons shivered and shook with terror as they hid themselves. The ones who managed to run away first rushed straight to the Underworld government offices and reported to the Senluo Palace, "Your Majesties, two Great Sages Equalling Heaven have come to the Dark Mountain and are fighting their way here." The King of Qinguang in the First Palace reported this with alarm to the King of Chujiang in the Second Palace. The news was passed on in turn to King Songdi in the Third Palace, the King of Biancheng in the Fourth Palace, King Yama in the Fifth Palace, King Impartial in the Sixth Palace, the King of Taishan in the Seventh Palace, the Metropolitan King in the Eighth Palace, King Wuguan in the Ninth Palace, and King Everturning Wheel in the Tenth Palace. In an instant the Ten Kings all gathered together and sent an urgent message to King Ksitigarbha. Meanwhile the Underworld forces were mustered in the Senluo Palace ready to capture the true and the false Monkey. Just then there was the roar of a mighty wind as dreary mists filled the air and the two Monkeys came tumbling and rolling to the Senluo Palace.

The Lords of the Underworld stepped forward to block their way and say, "Great Sages, why are you making such disorder in our Underworld?" To this the real Great Sage replied, "I was escorting the Tang Priest on his journey to fetch the scriptures from the Western Heaven when bandits tried to rob him on a mountain in the land of Western Liang. He got angry with me when I killed a few of them and sent me away. I went to tell my troubles to the Bodhisattva in the Southern Ocean. I never imagined that this demon would have the effrontery to turn himself into my double, attack my master on the road, and steal our baggage. When my fellow-disciple Friar Sand went back to my mountain to fetch the baggage he found that the demon had created an imitation of the master to take to the Western Heaven and fetch the scriptures, so he

见菩萨，我正在侧。他备说原因，菩萨又命我同他至花果山观看，果被这厮占了我巢穴。我与他争辨到菩萨处，其实相貌、言语等俱一般，菩萨也难辨真假。又与这厮打上天堂，众神亦果难辨，因见我师。我师念《紧箍咒》试验，与我一般疼痛。故此闹至幽冥，望阴君与我查看生死簿，看‘假行者’是何出身，快早追他魂魄，免教二心沌乱。”那怪亦如此说一遍。阴君闻言，即唤管簿判官一一从头查勘，更无个“假行者”之名。再看毛虫文簿，那猴子一百三十条已是孙大圣幼年得道之时，大闹阴司，消死名一笔勾之，自后来凡是猴属，尽无名号。查勘毕，当殿回报。阴君各执笏，对行者道：“大圣，幽冥处既无名号可查，你还到阳间去折辨。”

正说处，只听得地藏王菩萨道：“且住！且住！等我着谛听与你听个真假。”原来那谛听是地藏菩萨经案下伏的一个兽名。他若伏在地下，一霎时，将四大部洲山川社稷，洞天福地之间，羸虫、鳞虫、毛虫、羽虫、昆虫、天仙、地仙、神仙、人仙、鬼仙可以照鉴善恶，察听贤愚。那兽奉地藏钧旨，就于森罗庭院之中，俯伏在地。须臾，抬起头来，对地



rushed to the Southern Ocean to see the Bodhisattva Guanyin and found me there at her side. After he'd told his story the Bodhisattva sent me back to the Mountain of Flowers and Fruit with him to see what was going on. I found that this bastard had stolen my cave. We argued all the way to the Bodhisattva Guanyin's place, but she couldn't tell which of us was the real me. Then I fought with him up to Heaven, where none of the gods knew which of us was which, and after that went to see the master. When the master recited the Band-tightening Spell my double was in just as much pain as I was. That's why I've brought this chaos to the Underworld in the hope that Your Majesties will look up the Registers of Life and Death for me to find out about the False Sun the Novice's background so that I can catch his soul and end this confusion of there being two minds." The demon then said the same thing.

The Lords of the Underworld called on the judges in charge of the records to go through them carefully from beginning to end. There was nobody under the name of False Sun the Novice. They checked through the registers of hairy beasts again, and found that under item 130 in the monkey section there was a record of how the Great Sage Sun had achieved the Way in his youth, made havoc in the Underworld and removed his name from the registers of death, so that from then on none of the monkeys were listed. When the judges had made their inspection they reported back to the palace. Holding their tablets of office, the Lords of the Underworld said to Monkey, "Great Sage, there are no names in the records that can be checked. You will have to go back to the world of the living to be told apart."

As they were saying this they heard the Bodhisattva King Ksitigarbha shout, "Wait, wait! I'll send Examiner to tell you apart." Now Examiner was the name of an animal who lay under the Bodhisattva Ksitigarbha's sutra table. Just by lying there he could tell good from evil and wise from stupid among any of the snails, fish, hairy creatures, feathered creatures, insects, heavenly immortals, earthly immortals, divine immortals, human immortals and devil immortals in all the mountains, rivers and countries of the four great continents, in all cave heavens and in all blessed places. The animal lay on the ground in the courtyard of the Senluo Palace as Ksitigarbha instructed it. A little later it raised its head and said to



地藏道：“怪名虽有，但不可当面说破，又不能助力擒他。”地藏道：“当面说出便怎么？”谛听道：“当面说出，恐妖精恶发，搔扰宝殿，致令阴府不安。”又问：“何为不能助力擒拿？”谛听道：“妖精神通，与孙大圣无二。幽冥之神，能有多少法力，故此不能擒拿。”地藏道：“似这般怎生祛除？”谛听言：“佛法无边。”地藏早已省悟。即对行者道：“你两个形容如一，神通无二，若要辨明，须到雷音寺释迦如来那里，方得明白。”两个一齐嚷道：“说的是！说的是！我和你西天佛祖之前折辨去！”那十殿阴君送出，谢了地藏，回上翠云宫，着鬼使闭了幽冥关隘不题。

看那两个行者，飞云奔雾，打上西天。有诗为证。诗曰：

人有二心生祸灾，天涯海角致疑猜。
欲思宝马三公位，又忆金銮一品台。
南征北讨无休歇，东挡西除未定哉。
禅门须学无心诀，静养婴儿结圣胎。

他两个在那半空里，扯扯拉拉，抓抓扭扭，且行且斗。直嚷至大西天灵鹫仙山雷音宝刹之外。早见那四大菩萨、八大金刚、五百阿罗、三千揭谛、比丘尼、比丘僧、优婆塞、优婆夷诸大圣众，都到七宝莲台之下，各听如来说法。那如来正





Ksitigarbha, "I've found the name of the demon, but I cannot say it to his face, nor can I help catch him." "What would happen if you identified him to his face?" Ksitigarbha asked. "If I did," Examiner replied, "I am afraid that the evil spirit would turn nasty, make disorder in the palace and destroy the peace of the Underworld." "Why won't you help capture him?" Ksitigarbha went on to ask, and Examiner replied, "The evil spirit's magic powers are no less than those of Sun Wukong. No matter how much dharma power the gods of the Underworld have, they would never be able to catch him." "In that case, how is the evil spirit to be got rid of?" "Boundless is the Buddha's Dharma," Examiner replied. Ksitigarbha was now enlightened. "As you two look the same and have the same magic powers," he said to both Monkeys, "if you want to be told apart you will have to go to Sakyamuni Buddha in Thunder Monastery." "You're right," they both replied together, "you've right. You and I'll go to the Western Heaven to be told apart by the Lord Buddha." They then took their leave of Ksitigarbha and were seen out by the Ten Kings of the Underworld as they went up to the Turquoise Cloud Palace, after which devils were sent to close the entrance to the Underworld.

Watch the two Monkeys as they fly by cloud and mist to the Western Heaven. There is a poem about it that goes,

Troubles arise if one has two minds;
Doubts cloud everything from sea to sky.
One desires fine horses and the highest rank,
Craving for eminence at the royal court.
Fighting north and south without respite,
They parry to east and west with never a pause.
In dhyana the secret of mindlessness must be learned;
Nourish the babe in silence and form the holy foetus.

The two of them fought as they flew through the air, grabbing, tugging, pulling and snatching at each other, all the way to the outside of the Thunder Monastery on Vulture Peak in the Western Heaven. Even before they arrived the four Bodhisattvas, the eight vajrapanis, the five hundred arhats, the three thousand protectors, the nuns, monks, lay people and all the holy hosts were standing beneath the seven-precious lotus throne

讲到这：

不有中有，不无中无。
不色中色，不空中空。
非有为有，非无为无。
非色为色，非空为空。
空即是空，色即是色。
色无定色，色即是空。
空无定空，空即是色。
知空不空，知色不色。
名为照了，始达妙音。

概众稽首皈依。流通诵读之际，如来降天花普散缤纷，即离宝座，对大众道：“汝等俱是一心，且看二心竞斗而来也。”

大众举目看之，果是两个行者，吆天喝地，打至雷音胜境。慌得那八大金刚，上前挡住道：“汝等欲往那里去？”这大圣道：“妖精变作我的模样，欲至宝莲台下，烦如来为我辨个虚实也。”众金刚抵挡不住，直嚷至台下，跪于佛祖之前，拜告道：“弟子保护唐僧，来造宝山，求取真经，一路上炼魔缚怪，不知费了多少精神。前至中途，偶遇强徒劫掠，委是弟子二次打伤几人。师父怪我赶回，不容同拜如来金身。弟子无奈，只得投奔南海，见观音诉苦。不期这个妖精，假变弟子声音、相貌，将师父打倒，把行李抢去。师弟悟净寻至我山，被这妖假捏巧言，说有真僧取经之故。悟净脱身至南海，备说详细。观音知之，遂令弟子同悟净再至我



listening to the Tathagata expounding the Dharma. This is what he was explaining:

There is existence in non-existence, non-existence in non-non-existence. There is matter in non-matter, emptiness in non-emptiness. What exists is non-existent, and what does not exist is not non-existent. Non-matter is matter; non-emptiness is emptiness. Emptiness is emptiness and matter is matter. Matter is not permanent matter, matter is empty. Emptiness is not permanent emptiness, emptiness is matter. Know that emptiness is not empty and that matter is not matter. This is what is meant by insight and understanding the Wonderful Voice.

All the host kowtowed in submission. Amid the sound of chanting the Tathagata released a shower of heavenly petals, left his throne and said to them. "You are all of one mind. Watch the struggle of two minds coming here."

They all raised their eyes to look and saw the two Monkeys come shouting and yelling to the holy Thunder Peak. The eight vajrapanis were so alarmed that they stepped forward to block their way and say, "Where do you two think you are going?" "This evil spirit has turned himself into my double," Monkey replied, "so I wish to go to the lotus throne to ask the Tathagata to tell that I am the real Sun Wukong and he is an impostor." As the vajrapanis could not stop them they yelled at each other right to the foot of the lotus throne, where they kowtowed and each of them said, "Your disciple has been escorting the Tang Priest here to fetch the true scriptures. Goodness only knows how much effort I've spent dealing with demons and capturing monsters along the way. Recently we were robbed by bandits, and I admit that I did twice kill some of them. The master was so angry with me that he sent me back and wouldn't let me come with him to worship your golden self. The only thing I could do was to go back to the Southern Ocean to tell my troubles to Guanyin. I never imagined that this evil spirit would make himself look and sound just like me, knock the master over, and steal our luggage. My brother Friar Sand went to my mountain looking for me and this monster talked a whole lot of fancy nonsense about having his own holy monk to go and fetch the scriptures. When Friar Sand got away and fled to the Southern Ocean to tell the whole story to Guanyin she sent us both back to my

山。因此，两人比并真假，打至南海，又打到天宫，又曾打见唐僧，打见冥府，俱莫能辨认。故此大胆轻造，千乞大开方便之门，广垂慈悯之念，与弟子辨明邪正，庶好保护唐僧亲拜金身，取经回东土，永扬大教。”大众听他两张口一样声俱说一遍，众亦莫辨；惟如来则通知之。正欲道破，忽见南下彩云之间，来了观音，参拜我佛。

我佛合掌道：“观音尊者，你看那两个行者，谁是真假？”菩萨道：“前日在弟子荒境，委不能辨。他又至天宫、地府，亦俱难认。特来拜告如来，千万与他辨明辨明。”如来笑道：“汝等法力广大，只能普阅周天之事，不能遍识周天之物，亦不能广会周天之种类也。”菩萨又请示周天种类。如来才道：“周天之内有五仙：乃天、地、神、人、鬼。有五虫：乃羸、鳞、毛、羽、昆。这厮非天、非地、非神、非人、非鬼；亦非羸、非鳞、非毛、非羽、非昆。又有四猴混世，不入十类之种。”菩萨道：“敢问是那四猴？”如来道：“第一是灵明石猴，通变化，识天时，知地利，移星换斗。第二是赤尻马猴，晓阴阳，会人事，善出入，避死延生。第三是通臂猿猴，拿日月，缩千山，辨休咎，乾坤摩弄。第四



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mountain. After that the two of us, the real me and the impostor side by side, fought our way to the Southern Ocean, Heaven, the Tang Priest and the Underworld, but nobody could tell which of us was which. That is why I've had the effrontery to come here to beg you in your infinite charity and mercy to identify me as the true Sun Wukong. Then I'll be able to escort the Tang Priest here to worship you in person and fetch the scriptures to take back to the east, so that the great teachings will be made known for ever." Hearing the two of them saying the same things in the same voice, none of the host could tell them apart: only the Tathagata himself knew. He was just about to expose the impostor when a coloured cloud brought Guanyin from the south to see our Buddha.

"Noble Guanyin," said our Buddha, putting his hands together in front of his chest, "can you tell the true Sun the Novice from the false one?" "I could not tell them apart when they visited my island," the Bodhisattva replied. "Since then they have been to Heaven and the Underworld, and still nobody could say which was which. That is why I have come to beg you, Tathagata, to identify the true Sun Wukong." To this the the Buddha replied with a smile, "You all have very great dharma powers, but you can only scan everything that happens under the sky. You cannot know all the creatures and categories under the sky." When the Bodhisattva asked what these categories were, the Buddha replied, "There are five kinds of immortal: heavenly, earthly, divine, human and demonic. There are five kinds of beast: snail, scaly, furry, feathered and insect. This wretch is not heavenly, earthly, divine, human or demonic. He is not a snail, or scaly, or furry, or feathered or an insect. Now there are also four kinds of ape that cause confusion and don't come under any of the ten categories."

"May I ask what these four kinds of ape are?" the Bodhisattva asked. "The first kind is the intelligent stone monkey," the Buddha replied. "He can do all kinds of transformation, knows all about the seasons of Heaven and earthly advantages, and can move the stars and their constellations about. The second kind is the red-rumped mandril that knows all about the Yin and the Yang and human affairs, can go into or out of anywhere, and knows how to prolong its life and avoid death. The third kind is the magic-armed gibbon that can catch the sun or moon, shrink mountains,

是六耳猕猴，善聆音，能察理，知前后，万物皆明。此四猴者，不入十类之种，不达两间之名。我观‘假悟空’乃六耳猕猴也。此猴若立一处，能知千里外之事；凡人说话，亦能知之；故此善聆音，能察理，知前后，万物皆明。——与真悟空同像同音者，六耳猕猴也。”

那猕猴闻得如来说出他的本像，胆战心惊，急纵身，跳起来就走。如来见他走时，即令大众下手。早有四菩萨、八金刚、五百阿罗、三千揭谛、比丘僧、比丘尼、优婆塞、优婆夷、观音、木叉，一齐围绕。孙大圣也要上前。如来道：“悟空休动手，待我与你擒他。”那猕猴毛骨悚然，料着难脱，即忙摇身一变，变作个蜜蜂儿，往上便飞。如来将金钵盂撇起去，正盖着那蜂儿，落下来。大众不知，以为走了。如来笑云：“大众休言。妖精未走，见在我这钵盂之下。”大众一发上前，把钵盂揭起，果然见了本像，是一个六耳猕猴。孙大圣忍不住，轮起铁棒，劈头一下打死，至今绝此一种。如来不忍，道声“善哉！善哉！”大圣道：“如来不该怜悯他。他打伤我师父，抢夺我包袱，依律问他个得财伤人，白昼抢夺，也该个斩罪哩！”如来道：“你自快去保护唐僧来此取经罢。”大圣叩头谢道：“上告如来得知。那师父定是不





see what is auspicious and what is not, and fool around with heaven and earth. The fourth kind is the six-eared macaque which has wonderful hearing and perception. It knows about the past and the future and understands all creatures. These four kinds of ape do not come within any of the ten categories and are not listed among the creatures that live between heaven and earth. I can see that the false Sun Wukong is just such a six-eared macaque. Wherever he stands he can know what is happening hundreds of miles away and hear everything that is said. That is why he has such wonderful hearing, brilliant perception, and knowledge of the past, the future, and all beings; that is why he looks and sounds just like Wukong. He is a six-eared macaque."

As soon as the macaque heard the Tathagata Buddha say who he really was, he started shaking with fear and took a great leap to get away. The Tathagata at once ordered his hosts to strike, and the macaque was immediately surrounded by the four Bodhisattvas, eight vajrapanis, five hundred arhats, three thousand protectors, and all the monks, nuns and lay people, as well as Guanyin and Moksa. The Great Sage Monkey rushed forward too. "Don't hit him, Wukong," said the Tathagata. "I shall capture him for you." The macaque's fur stood on end as he realized that there would be no escape, so he shook himself and turned straight into a bee who started to fly straight up, only to fall down again as the Tathagata's golden begging bowl was clapped over him. The host all thought he had got away. "Stop talking," said the Buddha with a smile. "The evil spirit has not escaped. He is under my bowl." They all surged forward to see him in his true form of a six-eared macaque as the bowl was lifted.

The Great Sage could not restrain himself. Swinging his iron cudgel he killed the demon with a single blow to the head, and that is why this species is now extinct. It was more than the Tathagata could bear. "This is terrible," he said, "this is terrible." "You shouldn't be sorry for him," said the Great Sage. "He wounded my master and stole our bundles. According to the law he should get his head cut off for wounding in the course of theft and daylight robbery." "Go back at once to escort the Tang Priest here to fetch the scriptures," said the Tathagata. The Great Sage kowtowed to him in thanks and said, "I wish to report to the Tathagata



要我；我此去，若不收留，却不又劳一番神思！望如来方便，把《松箍儿咒》念一念，褪下这个金箍，交还如来，放我还俗去罢。”如来道：“你休乱想，切莫放刁，我教观音送你去，不怕他不收。好生保护他去，那时功成归极乐，汝亦坐莲台。”

那观音在旁听说，即合掌谢了圣恩。领悟空，辄驾云而去。随后木叉行者、白鹦哥，一同赶上。不多时，到了中途草舍人家。沙和尚看见，急请师父拜门迎接。菩萨道：“唐僧，前日打你的，乃‘假行者’六耳猕猴也。幸如来知识，已被悟空打死。你今须是收留悟空。一路上魔障未消，必得他保护你，才得到灵山，见佛取经。再休嗔怪。”三藏叩头道：“谨遵教旨。”

正拜谢时，只听得正东上狂风滚滚，众目视之，乃猪八戒背着两个包袱，驾风而至。呆子见了菩萨，倒身下拜道：“弟子前日别了师父至花果山水帘洞寻得包袱，果见一个‘假唐僧’、‘假八戒’，都被弟子打死，原是两个猴身。却入里，方寻着包袱。当时查点，一物不少。却驾风转此。更不知两行者下落如何。”菩萨把如来识怪之事，说了一遍。那呆子十分欢喜，称谢不尽。师徒们拜谢了，菩萨回海，却都照旧合意同心，洗冤解怒。又谢了那村舍人家，整





that my master definitely refuses to have me. The journey would be a lot of trouble for nothing. I beg you in your kindness, Tathagata, to say the Band-loosening Spell. Then I can take this gold band off and give it back to you, and you can let me return to lay life." "Stop those silly ideas and behave yourself," said the Tathagata. "I shall send Guanyin to take you back to him. Of course he'll accept you. Protect him well, and when you succeed and reach ultimate bliss there will be a place on a lotus throne for you too."

When the Bodhisattva Guanyin heard this she put her hands together to thank him for his mercy then took Wukong off by cloud followed by Moksa and the white parrot. They were soon back at the thatched cottage by the road. As soon as Friar Sand saw them he hurried out to ask the master to greet the Bodhisattva at the door. "Tang Priest," she said, "it was a six-eared macaque pretending to be Wukong who hit you the other day. Fortunately the Tathagata could tell who he was, and Wukong has now killed him. You must now take Wukong back. There are many demon obstacles on the way ahead and you must have his protection if you are to reach Vulture Peak, see the Buddha and fetch the scriptures. so stop being angry with him." "I shall respectfully obey," Sanzang replied.

Just as he was kowtowing in thanks there was the roar of a whirlwind from the east carrying Pig with the two bundles on his back. Seeing the Bodhisattva the idiot kowtowed to her and said, "Your disciple left the master the other day and went back to the Water Curtain Cave on the Mountain of Flowers and Fruit to look for this luggage. I found the imitation Tang Priest and imitation Pig and killed the pair of them. They were both monkeys. Then I went inside and found the bundles. Nothing's missing — I've checked them over. So I came straight back by wind. What happened to the two Monkeys?" The Bodhisattva then told him how the Tathagata had told the two of them apart. The idiot was delighted and gave thanks at great length. Master and disciples then said farewell to the Bodhisattva, who went back to the sea. The four of them were now once more of a single will and a single mind; all grievances had been washed away and anger removed. They thanked their hosts in the thatched cottage, retied the luggage, saddled up the horse, and headed west. In-

束行囊、马匹，找大路而西。

正是：

中道分离乱五行，降妖聚会合元明。

神归心舍禅方定，六识祛降丹自成。

毕竟这去，不知三藏几时得面佛求经，且听下回分解。





1931

deed,

A separation on the journey muddled the Five Elements;
At the demon-subduing gathering enlightenment returned.
The spirit returned to the house of the mind and dhyana was
calmed;
When the six perceptions¹ were controlled the elixir was com-
pleted.

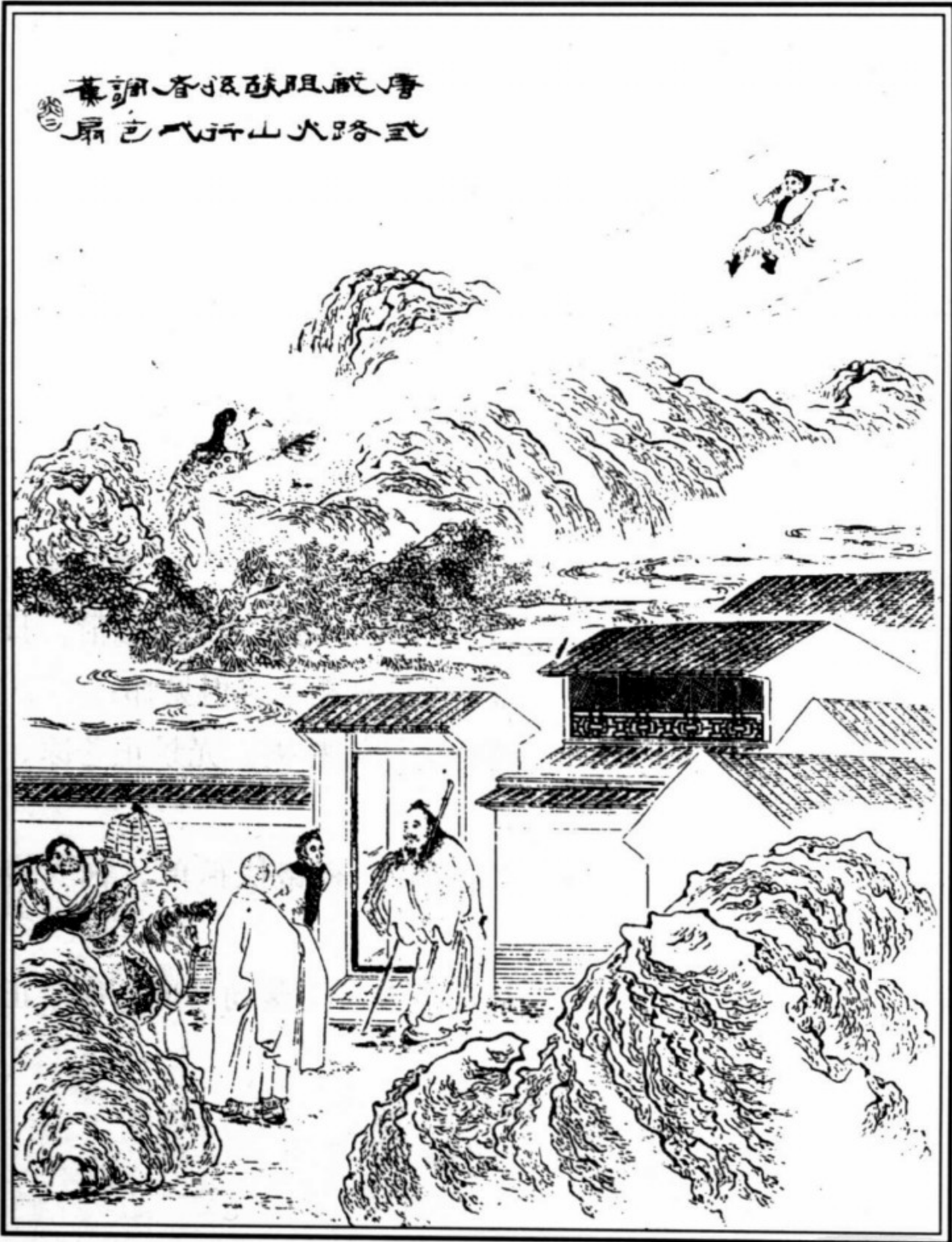
If you don't know how long it was till Sanzang saw the Buddha and
asked for the scriptures after setting out again listen to the explanation in
the next instalment.







1933



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第五十九回

唐三藏路阻火焰山 孙行者一调芭蕉扇

若干种性本来同，海纳无穷。千思万虑终成妄，般般色色和融。有日功完行满，圆明法性高隆。

休教差别走西东，紧锁牢鞞。收来安放丹炉内，炼得金乌一样红。朗朗辉辉娇艳，任教出入乘龙。

话表三藏遵菩萨教旨，收了行者，与八戒、沙僧剪断二心，锁鞞猿马，同心戮力，赶奔西天。说不尽光阴似箭，日月如梭。历过了夏月炎天，却又值三秋霜景。但见那：

薄云断绝西风紧，鹤鸣远岫霜林锦。光景正苍凉，山长水更长。

征鸿来北塞，玄鸟归南陌。客路怯孤单，衲衣容易寒。

师徒四众，进前行处，渐觉热气蒸人。三藏勒马道：“如今正



Chapter 59

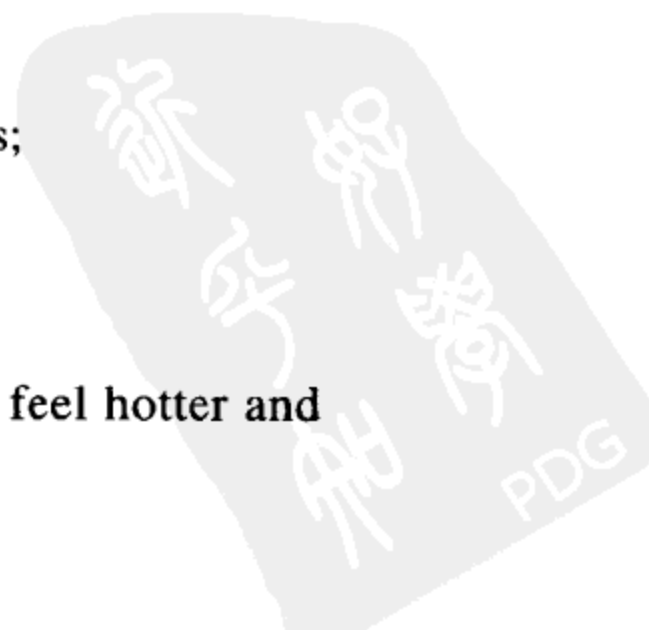
Sanzang's Way Is Blocked at the Fiery Mountains Monkey First Tries to Borrow the Plantain Fan

The many species are at root the same;
All flows into the boundless sea.
Every thought and worry is in vain;
All types and forms together blend.
When the achievement is complete
Great will be the full and shining dharma.
Do not allow your differences to divide:
Keep everything together.
Gather all into the elixir furnace,
Refine it till it is red as darkest gold.
Then in its brilliance and beauty
On dragons it may ride at will.

The story tells how Sanzang took back Brother Monkey as the Bodhisattva had instructed him and headed towards the Western Heaven, united in heart with Pig and Friar Sand. They were no longer in two minds, and the ape and the horse were firmly under control. Time shot by like an arrow; days and nights alternated with the speed of a shuttle. After the scorching heat of summer they were now in the frosts of late autumn. What they saw was:

The sparse clouds blown away by the wild west wind,
Cranes calling in the distant hills amid the frosty woods.
This is a chilly time
When mountain rivers seem longer than ever.
The swan returns through the northern frontier passes;
Migrating birds go back to their southern fields.
The traveller feels lonely on the road;
Monastic robes do not keep out the cold.

As master and disciples pressed ahead they began to feel hotter and





是秋天，却怎返有热气？”八戒道：“原来不知。西方路上有个斯哈哩国，乃日落之处，俗呼为‘天尽头’。若到申酉时，国王差人上城，擂鼓吹角，混杂海沸之声。日乃太阳真火，落于西海之间，如火淬水，接声滚沸；若无鼓角之声混耳，即振杀城中小儿。此地热气蒸人，想必到日落之处也。”大圣听说，忍不住笑道：“呆子莫乱谈！若论斯哈哩国，正好早哩。似师父朝三暮二的，这等担阁，就从小至老，老了又小，老小三生，也还不到。”八戒道：“哥啊，据你说，不是日落之处，为何这等酷热？”沙僧道：“想是天时不正，秋行夏令故也。”他三个正都争讲，只见那路旁有座庄院，乃是红瓦盖的房舍，红砖砌的垣墙，红油门扇，红漆板榻，一片都是红的。三藏下马道：“悟空，你去那人家问个消息，看那炎热之故何也。”

大圣收了金箍棒，整肃衣裳，扭捏作个斯文气象，绰下大路，径至门前观看。那门里忽然走出一个老者，但见他：

穿一领黄不黄、红不红的葛布深衣；戴一顶青不青、皂不皂的篾丝凉帽。手中拄一根弯不弯、直不直、暴节竹杖；足下踏一双新不新、旧不旧，擎鞞鞦鞋。面似红铜，





hotter in the warm air. "It is autumn now, so why is it getting hotter again?" Sanzang asked, reining in his horse. "Don't know," said Pig. "There's a country in the west, Sihali, where the sun sets. People call it 'the end of the sky'. At about six o'clock every evening the king sends people on the city walls to band drums and blow bugles to cover the sound of the sea boiling. That's because when the fire of the sun falls into the Western Ocean there's a great seething noise like something burning being plunged into water. If they didn't cover the noise with their drums and bugles the shock would kill all the little children in the city. That's where I think we are — the place where the sun sets." When the Great Sage heard this he could not help laughing. "Don't talk such nonsense, you idiot. We're a long way from Sihali yet. The way our master keeps dithering and changing his mind we won't get there in three lifetimes, even if we go on from childhood to old age, then to childhood again, and then to another old age and a third childhood." "Tell me then, brother," said Pig, "if this isn't where the sun sets why's it so scorching hot?" "The seasons must be out of joint," said Friar Sand. "I expect they're following summer rituals here although it's autumn." Just as the three disciples were arguing they saw a farm by the side of the road. It had a red tiled roof, red brick walls, and red painted doors, windows and furniture. It was red everywhere. "Wukong," said Sanzang, dismounting, "go to that house and find out why it's so burning hot."

The Great Sage put his gold-banded cudgel away, neatened his clothes, and swaggered along the road like a fine gentleman. When he reached the gate to have a look an old man suddenly appeared from inside. This is what he looked like:

He wore a robe of hemp-cloth,
Not quite brown or red,
A sunhat of woven bamboo,
In between black and green.
The knobby stick in his hand
Was neither crooked nor straight.
His long boots of leather
Were not new, but not yet old.
His face was the colour of copper,
His beard bleached white like yarn.



须如白练。两道寿眉遮碧眼，一张哈口露金牙。

那老者猛抬头，看见行者，吃了一惊，拄着竹杖，喝道：“你是那里来的怪人？在我这门首何干？”行者答礼道：“老施主，休怕我。我不是甚么怪人。贫僧是东土大唐钦差上西方取经者。师徒四人，适至宝方，见天气蒸热，一则不解其故，二来不知地名，特拜问指教一二。”那老者却才放心，笑云：“长老勿罪。我老汉一时眼花，不识尊颜。”行者道：“不敢。”老者又问：“令师在那条路上？”行者道：“那南首大路上立的不是！”老者教：“请来，请来。”行者欢喜，把手一招，三藏即同八戒、沙僧，牵白马、挑行李近前，都对老者作礼。

老者见三藏丰姿标致，八戒、沙僧相貌奇稀，又惊又喜；只得请人里坐，教小的们看茶，一壁厢办饭。三藏闻言，起身称谢道：“敢问公公：贵处遇秋，何返炎热？”老者道：“敝地唤做火焰山。无春无秋，四季皆热。”三藏道：“火焰山却在那边？可阻西去之路？”老者道：“西方却去不得。那山离此有六十里远，正是西方必由之路，却有八百里火焰，四周围寸草不生。若过得山，就是铜脑盖，铁身躯，也要化成汁哩。”三藏闻言，大惊失色，不敢再问。

只见门外一个少年男子，推一辆红车儿，住在门旁，叫声“卖糕！”大圣拔根毫毛，变个铜钱，问那人买糕。那人



Long eyebrows shaded his jade-blue eyes
And his smile showed golden teeth.

The old man had a shock when he looked up to see Monkey. "Where are you from, you freak?" he asked, steadying himself on his stick. "What are you doing at my gate?" "Venerable patron," replied Monkey with a bow, "don't be afraid. I'm no freak. My master and we three disciples have been sent by the Great Tang emperor in the east to fetch the scriptures from the west. As we've now reached your residence I have come to ask you why it's so boiling hot here and what this place is called." Only then did the old man stop feeling worried and reply with a smile, "Please don't take offence, reverend sir. My old eyes are rather dim and I failed to recognize your distinguished self." "There's no need to be so polite," said Monkey. "Which road is your master on?" the old man asked. "That's him, standing on the main road due south," Monkey replied. "Ask him over, ask him over," the old man replied, to Monkey's pleasure. Monkey waved to them, and Sanzang came over with Pig and Friar Sand leading the white horse and carrying the luggage. They all bowed to the old man.

The old man was at the same time delighted by Sanzang's fine appearance and alarmed by Pig's and Friar Sand's remarkable ugliness. Inviting them in, he told the younger members of the family to bring tea and cook a meal. Hearing all this Sanzang rose to his feet to thank the old man and ask, "Could you tell me, sir, why it has turned so hot again although it is autumn now?" "These are the Fiery Mountains," the old man replied. "We don't have springs or autumns here. It's hot all the year round." "Where are the mountains?" Sanzang asked. "Do they block the way to the west?" "It's impossible to get to the west," the old man replied. "The mountains are about twenty miles from here. You have to cross them to get to the west, but they're over 250 miles of flame. Not a blade of grass can grow anywhere around. Even if you had a skull of bronze and a body of iron you would melt trying to cross them." This answer made Sanzang turn pale with horror; he dared not to ask any more questions.

Just then a young man pushing a red barrow stopped by the gate, shouting, "Cakes! Cakes!" The Great Sage pulled out one of his hairs

接了钱，不论好歹，揭开车儿上衣裹，热气腾腾，拿出一块糕递与行者。行者托在手中，好似火盆里的灼炭，煤炉内的红钉，你看他左手倒在右手，右手换在左手，只道：“热，热，热！难吃，难吃！”那男子笑道：“怕热，莫来这里。这里是这等热。”行者道：“你这汉子，好不明理。常言道：‘不冷不热，五谷不结。’他这等热得很，你这糕粉，自何而来？”那人道：“若知糕粉米，敬求铁扇仙。”行者道：“铁扇仙怎的？”那人道：“铁扇仙有柄‘芭蕉扇’。求得来，一扇息火，二扇生风，三扇下雨，我们就布种，及时收割，故得五谷养生；不然，诚寸草不能生也。”

行者闻言，急抽身走入里面，将糕递与三藏道：“师父放心，且莫隔年焦着，吃了糕，我与你说。”长老接糕在手，向本宅老者道：“公公请糕。”老者道：“我家的茶饭未奉，敢吃你糕？”行者笑道：“老人家，茶饭倒不必赐。我问你：铁扇仙在那里住？”老者道：“你问他怎的？”行者道：“适才那卖糕人说，此仙有柄‘芭蕉扇’。求将来，一扇息火，二扇生风，三扇下雨，你这方布种收割，才得五谷养生。我欲寻他讨来扇息火焰山过去，且使这方依时收种，得安生也。”老



and turned it into a copper coin with which he bought a cake off the young man. The man accepted the money and without a worry he lifted the cover off his barrow to release a cloud of hot steam, took out a cake and passed it to Monkey. When Monkey took it in his hand it was as hot as a burning coal or a red-hot nail in a furnace. Just look at him as he keeps tossing the cake from one hand to another shouting, "It's hot, it's hot, I can't eat it." "If you can't stand heat don't come here," the young man replied. "It's always this hot here." "You don't understand at all, my lad," said Monkey. "As the saying goes,

If it's never too cold and it's never too hot
The five kinds of grain will be harvested not.

If it's so hot here how do you get the flour to make your cakes?" To this the young man said,

"You ask me where we can obtain the flour for the pan:
Politely we request it from Immortal Iron Fan."

"What can you tell me about this immortal?" Monkey asked. "The immortal has a plantain fan," the young man replied. "If you ask it to, the fan puts out the fire at the first wave, makes a wind blow at the second wave, and brings rain at the third wave. That is how we can sow and reap the crops to support ourselves. Without it nothing would be able to grow."

On hearing this Monkey rushed back inside, gave the cakes to Sanzang, and said, "Don't worry, Master: Don't get upset about what's going to happen the year after next. Eat these cakes up and I'll tell you all about it." Sanzang took the cakes and said to the old man, "Please have a cake, sir." "I could not possibly eat one of your cakes before we've offered you any of our tea and food," the old man replied. "Sir," Monkey replied, "there's no need to give us food or tea. But could you tell me where the Iron Fan Immortal lives?" "What do you want to know about the immortal for?" the old man asked. "The cake-seller told me just now that the immortal has a plantain fan," said Monkey. "If you borrow it the first wave puts the fire out, the second raises a wind and the third brings rain. That's why you're able to sow and reap the crops to support yourselves. I want to go to ask the immortal to come so we can put out the flames on

者道：“固有此说；你们却无礼物，恐那圣贤不肯来也。”三藏道：“他要甚礼物？”老者道：“我这里人家，十年拜求一度。四猪四羊，花红表里，异香时果，鸡鹅美酒，沐浴虔诚，拜到那仙山，请他出洞，至此施为。”行者道：“那山坐落何处？唤甚地名？”有几多里数？等我问他要扇子去。”老者道：“那山在西南方，名唤翠云山。山中有一仙洞，名唤芭蕉洞。我这里众信人等去拜仙山，往回要走一月，计有一千四百五六十里。”行者笑道：“不打紧，就去就来。”那老者道：“且住，吃些茶饭，办些干粮，须得两人做伴。那路上没有人家，又多狼虎，非一日可到。莫当耍子。”行者笑道：“不用，不用！我去也！”说一声，忽然不见。那老者慌张道：“爷爷呀！原来是腾云驾雾的神人也！”

且不说这家子供奉唐僧加倍。却说那行者霎时径到翠云山，按住祥光，正自找寻洞口，忽然闻得丁丁之声，乃是山林内一个樵夫伐木。行者即趋步至前，又闻得他道：

“云际依依认旧林，断崖荒草路难寻。

西山望见朝来雨，南涧归时渡处深。”

行者近前作礼道：“樵哥，问讯了。”那樵子撇了柯斧，答礼





1943

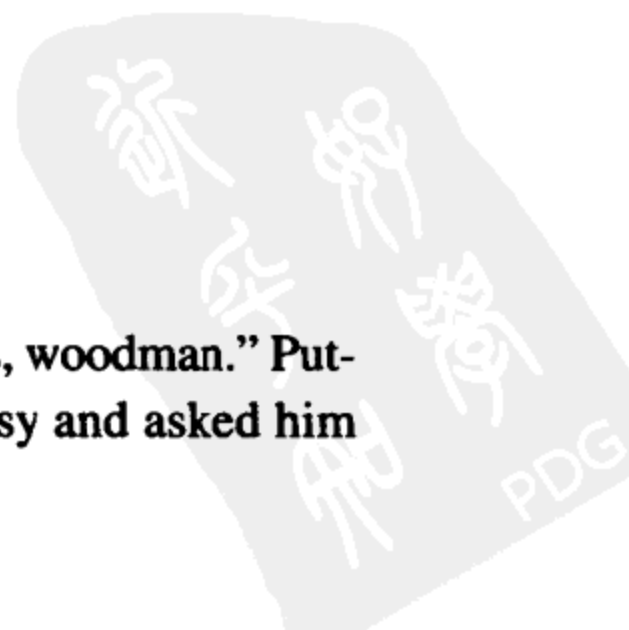
the Fiery Mountains and cross them. And you'll be able to sow, reap and live in peace." "It's a nice idea," said the old man, "but as you have no presents the immortal wouldn't come." "What sort of presents would be wanted?" Sanzang asked.

"Every ten years," the old man replied, "we go to visit the immortal. We take four pigs and four sheep, all decorated with flowers and red ribbons, delicious fruit in season, chickens, geese and the best wine. We bathe ourselves and go very reverently to pay a respectful visit to the mountain and ask the immortal to leave the cave and come here to perform magic." "Where is this mountain?" Monkey asked. "What's it called? How far is it from here? I'm going there to ask for the fan." "It lies southwest of here," the old man said, "and it's called Mount Turquoise Cloud. When we believers go to worship at the magic mountain the journey takes us a month as it's about 485 miles altogether." "No problem," said Monkey. "I can be there and back in no time." "Wait a minute," said the old man. "Have something to eat and drink first, and we'll get some provisions ready for the journey. You'll need two people to go with you. Nobody lives along the way and there are many wolves and tigers. It'll take you many a day to get there. You must be serious about it." "No need," said Monkey with a laugh, "no need. I'm off." As soon as he had said that he disappeared. "My lord!" the old man said in astonishment. "He's a god who can ride clouds."

We shall say no more of how the family redoubled their offerings to the Tang Priest, but tell of Monkey, who arrived at Mount Turquoise Cloud in an instant, brought his auspicious light to a stop and started looking for the entrance to the cave. He heard the sound of an axe and saw a woodcutter felling a tree in the forest on the mountainside. Hurrying forward, Monkey heard him saying.

"I recognize the ancient woods amid the clouds;
The path is overgrown; the hillside steep.
From western hills I see the morning rain;
Returning to the south the ford's too deep."

Going closer to the woodman Monkey said, "Greetings, woodman." Putting down his axe the woodcutter returned his courtesy and asked him



道：“长老何往？”行者道：“敢问樵哥，这可是翠云山？”樵子道：“正是。”行者道：“有个铁扇仙的芭蕉洞，在何处？”樵子笑道：“这芭蕉洞虽有，却无个铁扇仙，只有个铁扇公主，又名罗刹女。”行者道：“人言他有一柄芭蕉扇，能熄得火焰山，敢是他么？”樵子道：“正是，正是。这圣贤有这件宝贝，善能熄火，保护那方人家，故此称为铁扇仙。我这里人家用不着他，只知他叫做罗刹女，乃大力牛魔王妻也。”

行者闻言，大惊失色。心中暗想道：“又是冤家了！当年伏了红孩儿，说是这厮养的。前在那解阳山破儿洞遇他叔子，尚且不肯与水，要作报仇之意；今又遇他父母，怎生借得这扇子耶？”樵子见行者沉思默虑，嗟叹不已，便笑道：“长老，你出家人，有何忧疑？这来小路儿向东去，不上五六里，就是芭蕉洞。休得心焦。”行者道：“不瞒樵哥说，我是东土唐朝差往西天求经的唐僧大徒弟。前年在火云洞，曾与罗刹之子红孩儿有些言语，但恐罗刹怀仇不与，故生忧疑。”樵子道：“大丈夫鉴貌辨色，只以求扇为名，莫认往时之浚话，管情借得。”行者闻言，深深唱个大喏道：“谢樵哥教诲。我去也。”

遂别了樵夫，径至芭蕉洞口。但见那两扇门紧闭牢关，洞外风光秀丽。好去处！正是那：

山以石为骨，石作土之精。烟霞含宿润，苔藓助新





1945

where he was going. "May I ask if this is Mount Turquoise Cloud?" said Monkey. "Yes," the woodcutter replied. "Where is the Iron Fan Immortal's Plantain Cave?" Monkey asked. "There's a Plantain Cave here," the woodcutter replied, "but no Iron Fan Immortal, only a Princess Iron Fan. She's also called Raksasi." "They say the immortal has a plantain fan that can put out the flames of the Fiery Mountains. Is that her?" "Yes, yes," the woodman said. "She's a sage and she has this treasure that puts out fire. Because she protects the people who live over yonder they call her the Iron Fan Immortal. We have no need of her here, so we just call her Raksasi. She's the wife of the Bull Demon King."

Monkey went pale with shock at the news. "Another person who's got it in for me," he thought. "When I subdued the Red Boy the other year he said this bitch was his mother. When I met the Red Boy's uncle at Childfree Cave on Mount Offspring Dissolved he refused me the water and wanted revenge. Now I'm up against his parents. How am I ever going to borrow the fan?" Seeing Monkey deep in thought and sighing endlessly, the woodcutter said with a smile, "Venerable sir, you're a man of religion. You shouldn't have any worries. Just follow this path east and you'll be at the Plantain Cave within a couple of miles." "I'll be frank with you, woodcutter," said Monkey. "I'm the senior disciple of the Tang Priest who has been sent by the Tang emperor in the east to go to fetch the scriptures from the Western Heaven. The other year I had words with Raksasi's son Red Boy at the Fire-cloud Cave, and I'm afraid that Raksasi may refuse to let me have the fan because she's still nursing a grudge. That's why I'm worried." "A real man knows how to play it by ear," the woodcutter replied. "Just ask for the fan. Forget about your old quarrel. I'm sure you'll be able to borrow it." Monkey made a respectful chant and said, "Thank you very much for your advice. I'm off."

Brother Monkey then took his leave of the woodcutter and went straight to the mouth of the Plantain Cave. Both doors were tightly shut, and the scenery outside was magnificent. It was a splendid place. Indeed,

The rocks were the hones of the mountain,
And also the spirit of the earth.

青。嵯峨势耸欺蓬岛，幽静花香若海瀛。几树乔松栖野鹤，数株衰柳语山莺。诚然是千年古迹，万载仙踪。碧梧鸣彩凤，活水隐苍龙。曲径茝萝垂挂，石梯藤葛攀笼。猿啸翠岩忻月上，鸟啼高树喜晴空。两林竹荫凉如雨，一径花浓没绣绒。时见白云来远岫，略无定体漫随风。

行者上前叫：“牛大哥，开门！开门！”呀的一声，洞门开了，里边走出一个毛儿女，手中提着花篮，肩上担着锄子，真个是一身蓝缕无妆饰，满面精神有道心。行者上前迎着，合掌道：“女童，累你转报公主一声。我本是取经的和尚，在西方路上，难过火焰山，特来拜借芭蕉扇一用。”那毛女道：“你是那寺里和尚？叫甚名字？我好与你通报。”行者道：“我是东土来的，叫做孙悟空和尚。”

那毛女即便回身，转于洞内，对罗刹跪下道：“奶奶，洞门外有个东土来的孙悟空和尚，要见奶奶，拜求芭蕉扇，过火焰山一用。”那罗刹听见“孙悟空”三字，便似撮盐入火，火上浇油；骨都都红生脸上；恶狠狠怒发心头。口中骂道：“这泼猴！今日来了！”叫：“丫鬟，取披挂，拿兵器





1947

Clouds at sunset held night rain,
And mosses lent the freshness of their green.
The towering peaks outdid those of Penglai;
The fragrant calm was like a magic island's.
Wild cranes were perching in the lofty pines
While warblers sang in the weeping willows.
This was indeed an ancient site,
The home of immortals for ten thousand years.
The resplendent phoenix sang in the parasol trees
While azure dragons hid in the running waters.
Vines hung over the winding paths,
And creepers covered the steps of stone.
Apes on the cliffs screeched to welcome the rising moon;
In tall trees birds sang for joy at the clear blue sky.
The groves of bamboo were as cool as if it had rained;
The flowers along the path were embroidered velvet.
At times a cloud of white would blow from a distant peak;
It had no single form as it drifted in the wind.

"Open up, Brother Bull," Monkey shouted as he went up to the doors. They opened with a creak, and out came a young girl carrying a flower basket in her hand and hoe over her shoulder. Indeed,

Though clad in rags and dressed in no fine array,
Her face was full of spirit, her heart set on the Way.

Monkey went up to her with his hands together in front of his chest and said, "Would you kindly tell the princess that I'm a monk going to the west to fetch the scriptures. I'm here to beg the loan of her plantain fan as we can't get across the Fiery Mountains." "What monastery are you from," the girl asked, "and what is your name? Please tell me so that I can announce you." "I'm from the east," Monkey replied, "and my name is Sun Wukong."

The girl went back into the cave, knelt to the princess, and said, "Your Highness, there's a monk from the east called Sun Wukong outside who would like to see you to ask for the loan of the plantain fan to cross the Fiery Mountains." The name Sun Wukong was like a pinch of salt thrown into a flame, or oil poured on a fire. Her face went bright red and evil anger flared up in her heart. "So that damned monkey's here at last,"

来!”随即取了披挂，拿两口青锋宝剑，整束出来。行者在洞外闪过，偷看怎生打扮。只见他：

头裹团花手帕，身穿纳锦云袍。腰间双束虎筋绦，
微露绣裙偏绡。

凤嘴弓鞋三寸，龙须膝裤金销。手提宝剑怒声高，
凶比月婆容貌。

那罗刹出门，高叫道：“孙悟空何在？”行者上前，躬身施礼道：“嫂嫂，老孙在此奉揖。”罗刹咄的一声道：“谁是你的嫂嫂！那个要你奉揖！”行者道：“尊府牛魔王，当初曾与老孙结义，乃七兄弟之亲。今闻公主是牛大哥令正，安得不以嫂嫂称之！”罗刹道：“你这泼猴！既有兄弟之亲，如何坑陷我子？”行者佯问道：“令郎是谁？”罗刹道：“我儿是号山枯松涧火云洞圣婴大王红孩儿，被你倾了。我们正没处寻你报仇，你今上门纳命，我肯饶你！”行者满脸陪笑道：“嫂嫂原来不察理，错怪了老孙。你令郎因是捉了师父，要蒸要煮，幸亏了观音菩萨收他去，救出我师。他如今现在菩萨处做善财童子，实受了菩萨正果，不生不灭，不垢不净，与天地同寿，日月同庚。你倒不谢老孙保命之恩，返怪老孙，是何道





1949

she said with hatred. "Girl," she shouted, "fetch me my armour and my weapons." She then put on her armour, tied her pair of blue-tipped swords at her waist, fastened it all firmly, and went out. Monkey slipped over to the entrance to see what she looked like and this is what he saw:

A flowered kerchief tied around her head,
A cloud-patterned robe of quilted brocade.
A belt of two tiger sinews round her waist,
Revealing a skirt of embroidered silk.
Her shoes like phoenix beaks were but three inches long;
Her trousers in dragon-beard style were adorned with
gold.
Brandishing her swords she gave out angry shouts;
She looked as lethal as the goddess of the moon.

"Where's Sun Wukong?" Raksasi shouted as she came out of her cave. Monkey stepped forward, bowed, and replied, "Monkey offers his respectful greetings, sister-in-law." "I'm no sister-in-law of yours," she shouted angrily, "and I'll have no greetings from you." "Your worthy husband the Bull Demon King was once my sworn brother," Monkey replied. "There were seven of us altogether. As I learn that you are my brother Bull's good lady, of course I must call you sister-in-law."

"Damned ape," said Raksasi, "if you're my husband's sworn brother why did you have to do that terrible thing to our boy?" "Who is your son?" Monkey asked, as if he did not know. "He's the Red Boy, the Boy Sage King of the Fire-cloud Cave by Withered Pine Ravine on Mount Hao," Raksasi replied. "You ruined him, and now you've come to our door to pay with your life. We've been longing to get our revenge on you but didn't know where to find you. You'll get no mercy from me." Putting on the broadest of smiles, Monkey replied, "You haven't gone into it thoroughly enough, sister-in-law. You've no reason to be so angry with me. Your good son had captured my master and would have steamed or boiled him if the Bodhisattva hadn't taken the boy as his disciple and rescued my master. He's now the page Sudhana on the Bodhisattva's island and he's accepted the pursuit of the true reward from her. He is now beyond life and death and above filth and purity. He will live as long as heaven, earth, the sun and the moon. But to far from thanking me for

理！”罗刹道：“你这个巧嘴的泼猴！我那儿虽不伤命，再怎生得到我的跟前，几时能见一面？”行者笑道：“嫂嫂要见令郎，有何难处？你且把扇子借我，扇息了火，送我师父过去，我就到南海菩萨处请他来见你，就送扇子还你，有何不可！那时节，你看他可曾损伤一毫。如有些须之伤，你也怪得有理；如比旧时标致，还当谢我。”罗刹道：“泼猴！少要饶舌！伸过头来，等我砍上几剑！若受得疼痛，就借扇子与你；若忍耐不得，教你早见阎君！”行者叉手向前，笑道：“嫂嫂切莫多言。老孙伸着光头，任尊意砍上多少，但没气力便罢。是必借扇子用用。”那罗刹不容分说，双手轮剑，照行者头上乒乒乓乓，砍有十数下，这行者全不认真。罗刹害怕，回头要走。行者道：“嫂嫂，那里去？快借我使使！”那罗刹道：“我的宝贝原不轻借。”行者道：“既不肯借，吃你老叔一棒！”

好猴王，一只手扯住，一只手去耳内掣出棒来，幌一幌，有碗来粗细。那罗刹挣脱手，举剑来迎。行者随又轮棒便打。两个在翠云山前，不论亲情，却只讲仇隙。这一场好杀：

裙钗本是修成怪，为子怀仇恨泼猴。

行者虽然生狠怒，因师路阻让娥流。

先言拜借芭蕉扇，不展骁雄耐性柔。





saving his life you're getting at me. That's wrong of you."

"You smooth-tongued ape," Raksasi snapped back. "My boy may be alive, but when is he ever going to come here? When am I going to see him again?" "It'll be easy for you to see your son again," Monkey replied, still smiling. "Just lend me the fan to put the fires out. When I've taken my master across the mountains I'll go to the Bodhisattava's place in the Southern Ocean and ask him to come here to see you and give your fan back. No problem. Then you'll be able to see that he's completely unharmed. If he'd been wounded at all you'd have had every right to be angry with me. But he's as handsome as ever. You ought to be thanking me." To this Raksasi's reply was: "Shut up, ape fiend! Stick your head out for me to hack with my sword. If you can stand the pain I'll lend you the plantain fan. If you can't you'll be going straight down to Hell to see King Yama." Monkey then clasped his hands together in front of him and replied with a smile, "Enough said, sister-in-law. I'll stretch my bald head out and you can take as many hacks as you like until you're exhausted. But you must lend me the fan." With no more argument Raksasi swung both of her swords around and brought them down with loud thunks a dozen or more times on Monkey's head. He was not bothered at all. Raksasi was so frightened by this that she turned to run away. "Where are you going, sister-in-law?" Monkey said. "Hurry up and lend me that fan." "My treasure isn't something to be lent out casually," Raksasi replied. "Well," said Monkey, "if you refuse now you'll just have to try a taste of your brother-in-law's cudgel."

The splendid Monkey King held on to her with one hand while pulling his cudgel out from his ear with the other. With one wave it became as thick as a ricebowl. Raksasi broke free from his grip and raised her swords to strike back at him. Monkey started swinging his cudgel to hit her with and the fight began in front of Mount Turquoise Cloud. All talk of kinship was forgotten and their minds full of hatred alone. It was a fine battle:

The woman had worked hard to make herself a monster;
She lothed the ape and would avenge her son.
Although Monkey was seething with fury,
He would have made concessions for his master's sake.
First he had asked to borrow the plantain fan,

罗刹无知轮剑砍，猴王有意说亲由。
女流怎与男儿斗，到底男刚压女流。
这个金箍铁棒多凶猛，那个霜刃青锋甚紧稠。
劈面打，照头丢，恨苦相持不罢休。
左挡右遮施武艺，前迎后架骋奇谋。
却才斗到沉酣处，不觉西方坠日头。
罗刹忙将真扇子，一扇挥动鬼神愁！

那罗刹女与行者相持到晚，见行者棒重，却又解数周密，料斗他不过，即便取出芭蕉扇，幌一幌，一扇阴风，把行者搨得无影无踪，莫想收留得住。这罗刹得胜回归。

那大圣飘飘荡荡，左沉不能落地，右坠不得存身。就如旋风翻败叶，流水淌残花。滚了一夜，直至天明，方才落在一座山上，双手抱住一块峰石。定性良久，仔细观看，却才认得是小须弥山。大圣长叹一声道：“好利害妇人！怎么就把老孙送到这里来了？我当年曾记得在此处告求灵吉菩萨降黄风怪救我师父。那黄风岭至此直南上有三千余里，今在西路转来，乃东南方隅，不知有几万里。等我下去问灵吉菩萨一个消息，好回旧路。”

正踌躇间，又听得钟声响亮，急下山坡，径至禅院。那



Being patient and gentle, not fierce.
In ignorance Raksasi hacked with her sword,
While Monkey decided to speak of kinship.
Women should never fight with men,
For men are harder and can crush them.
Terrible was the gold-banded cudgel,
Fine were the movements of the blue frost-bladed sword,
With blows to face and head,
As both of them grimly refused to yield.
Blocking to left and right they used their martial skill;
Great was the cunning with which they stood or fell back.
Just when they both were beginning to enjoy themselves
The sun set in the western sky before they noticed.
Raksasi made ghosts and deities feel small
With many a wave of her true magic fan.

Raksasi and Monkey fought it out till evening. As Monkey's cudgel struck so hard and his technique was so flawless she realized that she would never be able to beat him. She brought out her plantain fan and with a single wave blew Monkey right out of sight. There was no way he could stand his ground. With that she went back to her cave in triumph.

The Great Sage was thrown around in the air, unable to come down to earth or find any refuge. He was like a dead leaf in a whirlwind or a fallen blossom carried along by a torrent.

Only after a whole night's buffeting did he manage to land on a mountain the next morning and hold on hard to a rock by putting both arms round it. He needed a long time to calm himself and take a good look around before he realized that he was on Little Mount Sumeru. "What a terrible woman," he said to himself with a deep sigh. "How ever did she get me here? I remember coming here once to ask the Bodhisattva Lingji to subdue the Yellow Wind Monster and rescue my master. The Yellow Wind Ridge is over a thousand miles south of here, so as I've been blown back from the west I must have come thousands and thousands of miles. I'll go down and find out some more from the Bodhisattva Lingji before I go back."

Just as he was making his mind up he heard a resounding gong, so he hurried down the mountain and straight to the dhyana monastery. The lay



门前道人认得行者的形容，即入里面报道：“前年来请菩萨去降黄风怪的那个毛脸大圣又来了。”菩萨知是悟空，连忙下宝座相迎，入内施礼道：“恭喜！取经来耶？”悟空答道：“正好未到！早哩，早哩！”灵吉道：“既未曾得到雷音，何以回顾荒山？”行者道：“自上年蒙盛情降了黄风怪，一路上，不知历过多少苦楚。今到火焰山，不能前进，询问土人，说有个铁扇仙芭蕉扇，搨得火灭，老孙特去寻访。原来那仙是牛魔王的妻，红孩儿的母。他说我把他儿子做了观音菩萨的童子，不得常见，跟我为仇，不肯借扇，与我争斗。他见我的棒重难撑，遂将扇子把我一搨，搨得我悠悠荡荡，直至于此，方才落住。故此轻造禅院，问个归路。此处到火焰山，不知有多少里数？”灵吉笑道：“那妇人唤名罗刹女，又叫做铁扇公主。他的那芭蕉扇本是昆仑山后，自混沌开辟以来，天地产成的一个灵宝，乃太阴之精叶，故能灭火气。假若搨着人，要飘八万四千里，方息阴风。我这山到火焰山，只有五万余里。此还是大圣有留云之能，故止住了。若是凡人，正好不得住也。”行者道：“利害！利害！我师父却怎生得度那方？”灵吉道：“大圣放心。此一来，也是唐僧的缘法，合教大圣成功。”行者道：“怎见成功？”灵吉道：“我当年受如来教旨，赐我一粒‘定风丹’，一柄‘飞龙杖’。飞龙杖已降了风魔。





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brother on the gate recognized Monkey and went in to announce, "The hairy-faced Great Sage who asked the Bodhisattva to subdue the Yellow Wind Monster some years back is here again." Realizing that this must be Sun Wukong, the Bodhisattva hurried down from his throne to greet him and lead him inside with the words, "Allow me to congratulate you. I suppose you have fetched the scriptures now." "It'll be a long time yet," said Monkey, "a long time." "But why are you visiting my mountain if you have yet to reach the Thunder Monastery?" the Bodhisattva asked. "Since in your great kindness you subdued the Yellow Wind Monster for me some years ago," Monkey replied, "goodness only knows how much we've suffered on our journey. Now we are at the Fiery Mountains, but we can't cross them. When I asked the local people they told me about an Iron Fan Immortal who had an iron fan that could put the fires out. I went to visit the immortal, only to discover that she's the wife of the Bull Demon King and the Red Boy's mother. I told her that her son is now Guanyin Bodhisattva's page, but she has it in for me because she can't see him. She refused to lend me her fan and fought me. When she realized that my cudgel was too much for her she waved her fan and sent me hurling through the air till I landed here. That's why I've come blundering into your monastery to ask the way back. How far is it from here to the Fiery Mountains?"

"The woman is called Raksasi, or Princess Iron Fan," replied Lingji with a smile. "That plantain fan of hers is a miraculous treasure formed by heaven and earth behind Mount Kunlun ever since primal chaos was first separated. This leaf is the very essence of the negative Yin principle, which is why it can put out fire. If she fans somebody with it he'll be blown 27,000 miles before that negative wind drops. But this mountain of mine is only some 17,000 miles from the Fiery Mountains. You must have stopped here because you have the power to delay clouds, Great Sage. No ordinary mortal would have been able to stop." "She's terrible," said Monkey. "How ever is my master going to get across those mountains?" "Don't worry, Great Sage," Lingji replied. "The Tang Priest is fated to succeed on this journey with you." "How can you tell?" Monkey asked. "Many years ago when the Tathagata gave me his instructions," Lingji replied, "he presented me with a Wind-fixing Pill and a Flying Dragon

这定风丹尚未曾见用，如今送了大圣，管教那厮搨你不动，你却要了扇子，搨息火，却不就立此功也！”行者低头作礼，感谢不尽。那菩萨即于衣袖中取出一个锦袋儿，将那一粒定风丹与行者安在衣领里边，将针线紧紧缝了。送行者出门道：“不及留款。往西北上去，就是罗刹的山场也。”行者辞了灵吉，驾筋斗云，径返翠云山，顷刻而至。使铁棒打着洞门叫道：“开门！开门！老孙来借扇子使使哩！”慌得那门里女童即忙来报：“奶奶，借扇子的又来了！”罗刹闻言，心中悚惧道：“这泼猴真有本事！我的宝贝，搨着人，要去八万四千里，方能停止；他怎么才吹去就回来也？这番等我一连搨他两三扇，教他找不着归路！”急纵身，结束整齐，双手提剑，走出门来道：“孙行者！你不怕我，又来寻死！”行者笑道：“嫂嫂勿得恠吝，是必借我使使。保得唐僧过山，就送还你。我是个志诚有余的君子，不是那借物不还的小人。”

罗刹又骂道：“泼猢猻！好没道理，没分晓！夺子之仇，尚未报得；借扇之意，岂得如心！你不要走！吃我老娘一剑！”大圣公然不惧，使铁棒劈手相迎。他两个往往来来，战经五七回合，罗刹女手软难轮，孙行者身强善敌。他见事势不谐，即取扇子，望行者搨了一扇，行者巍然不动。行者



Staff. The Flying Dragon Staff was used to subdue the Yellow Wind Monster, but I haven't yet tried out the Wind-fixing Pill and I'll give it to you today. It'll stop the fan from being able to move you. You'll just have to ask to get it and put the fire out with it. You'll have an instant success." Monkey bowed deeply and expressed profound thanks. The Bodhisattva then produced a brocade bag from his sleeve and took out of it the Wind-fixing Pill. This he gave to Monkey to sew up securely inside the lapel of his tunic. "I won't detain you here any longer," Lingji said as he saw Monkey out through doors. "Head northwest and that will get you to Raksasi's mountain."

Taking his leave of Lingji Monkey rode his somersault cloud straight back to Mount Turquoise Cloud and was there in a moment. "Open up, open up!" he shouted, hammering on the doors with his iron cudgel. "Monkey's here to borrow the fan." This so alarmed the servant girl inside the doors that she ran back and reported, "Your Highness, he's here to borrow the fan again." The news frightened Raksasi, who thought, "That damned monkey really has got some powers. If I fan anyone else with my treasure they go 27,000 miles before stopping. How can he be back so soon after being blown away? This time I'll fan him two or three times and he'll never be able to find his way back here." She sprang to her feet, tied all her armour firmly on, and went out of the cave with her swords in her hands shouting, "Sun the Novice, aren't you afraid of me? Why have you come back here to get yourself killed?" "Don't be so stingy, sister-in-law," said Monkey with a smile. "You've got to lend me it. I'll bring it back as soon as I've escorted the Tang Priest across the Fiery Mountains. I give you my word as a gentleman. I'm not the sort of low creature who borrows things but doesn't give them back."

"Damned macaque," Raksasi shouted back. "You're outrageous, and you understand nothing. I've got to avenge the loss of my son, so how could I possibly be prepared to lend you my fan? Clear off if you don't want a taste of my sword." The Great Sage, not at all afraid, struck back at her hands with his iron cudgel, and the two of them fought six or seven rounds. By then Raksasi's arms were becoming too tired to wield the swords, while Brother Monkey was feeling strong and fighting well. Seeing that the balance of the fight was tilting against her, Raksasi took out

收了铁棒，笑吟吟的道：“这番不比那番！任你怎么搨来，老孙若动一动，就不算汉子！”那罗刹又搨两搨，果然不动。罗刹慌了，急收宝贝，转回走入洞里，将门紧紧关上。

行者见他闭了门，却就弄个手段，拆开衣领，把定风丹噙在口中，摇身一变，变作一个蟪蛄虫儿，从他门隙处钻进。只见罗刹叫道：“渴了！渴了！快拿茶来！”近侍女童，即将香茶一壶，沙沙的满斟一碗，冲起茶沫漕漕。行者见了欢喜，嚶的一翅，飞在茶沫之下。那罗刹渴极，接过茶，两三气都喝了。行者已到他肚腹之内，现原身厉声高叫道：“嫂嫂，借扇子我使使！”罗刹大惊失色，叫：“小的们，关了前门否？”俱说：“关了。”他又说：“既关了门，孙行者如何在家里叫唤？”女童道：“在你身上叫哩。”罗刹道：“孙行者，你在那里弄术哩？”行者道：“老孙一生不会弄术，都是些真手段，实本事，已在尊嫂尊腹之内耍子，已见其肺肝矣。我知你也饥渴了，我先送你个坐碗儿解渴！”却就把脚往下一登。那罗刹小腹之中，疼痛难禁，坐于地下叫苦。行者道：“嫂嫂休得推辞，我再送你个点心充饥！”又把头往上一顶。那罗刹心痛难禁，只在地上打滚，疼得他面黄唇白，只叫“孙叔叔饶命！”

行者却才收了手脚道：“你才认得叔叔么？我看牛大哥情





the fan and fanned it once in Monkey's direction. He stood unmoved, put his iron cudgel away, and said with a chuckle, "This time it's different. Fan as much as you like. If I move an inch I'm no man." She fanned twice more and still he did not move. By now she was so alarmed that she put her pride and joy away at once, went straight back into the cave, and shut the doors firmly.

When Monkey saw this he used magic. He tore the lapel of his tunic open, put the Wind-fixing Pill in his mouth, shook himself, turned into the tiniest of insects, and squeezed in through the crack between the doors, where he saw Raksasi shouting, "I'm thirsty, I'm thirsty. Quick, bring me some tea." The servant girl who attended her fetched a pot of the best tea and poured a large cup of it so noisily that the surface was frothy. Monkey was delighted. With a quiet buzz of his wings he flew under the froth. Raksasi was so parched that she drained the tea in two gulps.

Once inside her stomach Monkey reverted to his own form and shouted at the top of his voice, "Sister-in-law, lend me the fan." Raksasi went pale with shock. "Little ones," she called to her underlings, "are the front doors shut?" "Yes," they all said. "If the doors are shut then how can Sun the Novice be inside the cave and shouting?" she asked. "He's shouting from inside you," the servant girl replied. "Where are you playing your conjuring tricks, Sun the Novice?" Raksasi asked. "I've never been able to do conjuring tricks in all my life," Monkey replied. "My magic and my powers are all real. I'm fooling around in your own insides, good sister-in-law. I've just seen your lungs and your liver. I know you're very hungry and thirsty, so I'll give you a bowlful to quench your thirst." With that he stamped his foot, giving Raksasi an unbearable cramp in her stomach that left her sitting groaning on the floor. "Don't try to say no, sister-in-law," Monkey then said. "I'm giving you a pastry in case you're hungry." He butted upwards, causing such a violent heart pain that she could only roll around on the ground, her face sallow and her lips white from agony. "Spare me, brother-in-law, spare me," was all she could say.

Only then did Monkey stop hitting and kicking. "So you call me brother-in-law now, do you?" he said. "I'll spare your life for my brother Bull's

上，且饶你性命。快将扇子拿来我使使。”罗刹道：“叔叔，有扇！有扇！你出来拿了去！”行者道：“拿扇子我看了出来。”罗刹即叫女童拿一柄芭蕉扇，执在旁边。行者探到喉咙之上见了道：“嫂嫂，我既饶你性命，不在腰肋之下搠个窟窿出来，还自口出。你把口张三张儿。”那罗刹果张开口。行者还作个螭螬虫，先飞出来，丁在芭蕉扇上。那罗刹不知，连张三次，叫：“叔叔出来罢。”行者化原身，拿了扇子，叫道：“我在此间不是？谢借了！谢借了！”拽开步，往前便走。小的们连忙开了门，放他出洞。

这大圣拨转云头，径回东路。霎时按落云头，立在红砖壁下。八戒见了欢喜道：“师父，师兄来了！来了！”三藏即与本庄老者同沙僧出门接着，同至舍内。把芭蕉扇靠在旁边道：“老官儿，可是这个扇子？”老者道：“正是！正是！”唐僧喜道：“贤徒有莫大之功。求此宝贝，甚劳苦了。”行者道：“劳苦倒也不说。那铁扇仙，你道是谁？那厮原来是牛魔王的妻，红孩儿的母，名唤罗刹女，又唤铁扇公主。我寻到洞外借扇，他就与我讲起仇隙，把我砍了几剑。是我使棒吓他，他就把扇子扇了我一下，飘飘荡的，直刮到小须弥山。幸见灵吉菩萨，送了我一粒定风丹，指与归路，复至翠云山。又见罗刹女，罗刹女又使扇子，搠我不动，他就回洞。是老孙变作一个螭螬虫，飞入洞去。那厮正讨茶吃，是我又钻在茶沫之下，到他肚里，做起手脚。他疼痛难禁，不住口的叫我做叔叔饶命，情愿将扇借与我，我却饶了他，拿将扇

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sake. Get me the fan, and quick." "You shall have it, brother-in-law, you shall have it," she said. "Come out and get it." "Fetch it and show it to me," Monkey said. She told the servant girl to fetch a plantain fan and stand holding it beside her. Monkey poked his head up her throat to see it and said, "As I'm sparing your life, sister-in-law, I won't smash my way out under your ribs. I'll come out through your mouth. Open wide three times." With that Raksasi opened her mouth and Monkey turned back into the tiny insect to fly out and alight on the fan. Not realizing what had happened Raksasi went on to open her mouth twice more. "Come out, brother-in-law," she said. Monkey turned back into himself, took the fan and said, "Here I am. Thanks for the loan." With that he strode forward while the underlings opened the doors to let him out of the cave.

The Great Sage then turned his cloud around and headed back east. A moment later he had landed the cloud and was standing by the red brick wall. Pig was very pleased indeed to see him. "Master," he said, "Monkey's here! He's back!" Sanzang went out with the old man of the farm and Friar Sand to greet him, and they all went back inside. Propping the fan against the wall, Monkey asked, "Tell me sir, is this the fan?" "Yes, yes," the old man said. "This is a great achievement, disciple," said Sanzang. "Fetching this treasure cost you a great deal of trouble." "No trouble at all," said Monkey. "Do you know who that Iron Fan Immortal is? She's Raksasi, the wife of the Bull Demon King and the Red Boy's mother. Her other name is Princess Iron Fan. I found her outside her cave and asked to borrow the fan, but all she could talk of were her old grudges. She took a few cuts at me with her swords, but when I gave her a bit of a scare with the cudgel she fanned me with the fan and blew me all the way to Little Mount Sumeru. I was lucky enough to be able to see the Bodhisattva Lingji who gave me a tablet that stops winds and showed me the way back to Mount Turquoise Cloud. Then I saw Raksasi again, but this time her fan did not move me an inch, so she went back into her cave and I turned into a tiny insect to fly back in after her. When the damned woman asked for some tea I slipped in under the froth at the top, got inside her, and started giving her a few punches and kicks. She couldn't take the pain. She kept saying, 'Spare me, brother-in-law, spare me.' As she agreed to lend me the fan I spared her life and

来。待过了火焰山，仍送还他。”三藏闻言，感谢不尽。师徒们俱拜辞老者。

一路西来，约行有四十里远近，渐渐酷热蒸人。沙僧只叫：“脚底烙得慌！”八戒又道：“爪子烫得痛！”马比寻常又快。只因地热难停，十分难进。行者道：“师父且请下马。兄弟们莫走。等我搨息了火，待风雨之后，地土冷些，再过山去。”行者果举扇，径至火边，尽力一扇，那山上火光烘烘腾起；再一扇，更着百倍；又一扇，那火足有千丈之高，渐渐烧着身体。行者急回，已将两股毫毛烧净，径跑至唐僧面前叫：“快回去，快回去！火来了，火来了！”

那师父爬上马，与八戒、沙僧，复东来有二十余里，方才歇下，道：“悟空，如何了呀！”行者丢下扇子道：“不停当！不停当！被那厮哄了！”三藏听说，愁促眉尖，闷添心上，止不住两泪交流，只道：“怎生是好！”八戒道：“哥哥，你急急忙忙叫回去是怎么说？”行者道：“我将扇子搨了一下，火光烘烘；第二扇，火气愈盛；第三扇，火头飞有千丈之高。若是跑得不快，把毫毛都烧尽矣！”八戒笑道：“你常说雷打不伤，火烧不损，如今何又怕火？”行者道：“你这呆子，全不知事！那时节用心防备，故此不伤；今日只为搨息火光，不曾捻避火诀，又未使护身法，所以把两股毫毛烧了。”沙僧说：“似这般火盛，无路通西，怎生是好？”八戒



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took the fan. I'll give it back to her after we've crossed the Fiery Mountains." When Sanzang heard this he was extremely grateful.

Master and disciples then took their leave of the old man and travelled about fifteen miles west. The heat was becoming unbearable. "The soles of my feet are being roasted," Friar Sand complained. "My trotters are getting burnt and it hurts," said Pig. The horse was going much faster than usual too. The ground was so hot that they could not stop, but every step was painful. "Please dismount, Master," said Monkey, "and brothers, stay here while I use the fan to put the fire out. When the wind and the rain come the ground will be a lot cooler and we'll be able to get across the mountains." He then raised the fan and fanned it hard once in the direction of the fire: tongues of flame rose above the mountains. He fanned again, and they were a hundred times as high. He fanned a third time, and now they were a couple of miles high and beginning to burn him. Monkey fled, but not before two patches of fur had been burnt away. He ran straight back to the Tang Priest and said, "Hurry back, hurry back, the flames are coming."

The master remounted and headed back east with Pig and Friar Sand some seven miles before stopping and asking, "What happened, Wukong?" "It's the wrong one," Monkey said, flinging the fan down, "it's the wrong one. The damned woman fooled me." When Sanzang heard this he frowned and felt thoroughly depressed. "What are we to do?" he sobbed, the tears flowing freely down his cheeks. "Brother," said Pig, "why did you come back in such a mad rush and send us back here?" "The first time I fanned there were flames," Monkey replied, "the second time the fire got fiercer, and the third time the flames were a couple of miles high. If I hadn't run fast all my fur would have been burnt off."

"But you're always telling us that you can't be hurt by thunder and lightning and that fire can't burn you," said Pig with a laugh. "How come you're afraid of fire now?" "Idiot," said Monkey, "you don't understand anything. The other times I was ready: that's why I wasn't hurt. Today I didn't make any flame-avoiding spells or use magic to defend myself. That's why two patches of my fur were singed." "If the fire's so fierce and there's no other way to the west what are we going to do?" Friar Sand asked. "We'll just have to find somewhere where



道：“只拣无火处走便罢。”三藏道：“那方无火？”八戒道：“东方、南方、北方，俱无火。”又问：“那方有经？”八戒道：“西方有经。”三藏道：“我只欲往有经处去哩！”沙僧道：“有经处有火，无火处无经，诚是进退两难！”

师徒们正自胡谈乱讲，只听得有人叫道：“大圣不须烦恼，且来吃些斋饭再议。”四众回看时，见一老人，身披飘风氅，头顶偃月冠，手持龙头杖，足踏铁鞞靴，后带着一个雕嘴鱼腮鬼，鬼头上顶着一个铜盆，盆内有些蒸饼糕糜，黄粮米饭，在于西路下躬身道：“我本是火焰山土地。知大圣保护圣僧，不能前进，特献一斋。”行者道：“吃斋小可，这火光几时灭得，让我师父过去？”土地道：“要灭火光，须求罗刹女借芭蕉扇。”行者去路旁拾起扇子道：“这个是？那火光越搨越着，何也？”土地看了，笑道：“此扇不是真的，被他哄了。”行者道：“如何方得真的？”那土地又控背躬身，微笑道：“若还要借真蕉扇，须是寻求大力王。”

毕竟不知大力王有甚缘故，且听下回分解。





there isn't any fire," Pig replied. "Which way will that be?" Sanzang asked. "East, north or south: there's no fire those ways," said Pig. "But which way are the scriptures?" "Only in the west," Pig replied. "I only want to go where the scriptures are," Sanzang said. "We're well and truly struck," said Friar Sand. "Where there are scriptures there's fire, and where there's no fire there are no scriptures."

While master and disciples were talking this nonsense they heard someone call, "Don't get upset, Great Sage. Come and have some vegetarian food before you take your discussions any further." The four of them looked round to see an old man wearing a cloak that floated in the wind and a hat the shape of a half moon. In his hand he held a dragon-headed stick, and on his legs were boots of iron. With him was a demon with the beak of an eagle and the cheeks of a fish carrying on his head a copper bowl full of steamed buns, millet cakes, cooked millet and rice. The old man bowed to them on the road to the west and said, "I am the local god of the Fiery Mountains. As I know that you are escorting this holy monk, Great Sage, and can't go any further I have brought this meal as an offering." "Eating doesn't matter," Monkey replied. "When are these fires going to be put out so that my master can cross the mountains?" "If you want to put the fires out you must first ask Raksasi to lend you the plantain fan," the local god said. Monkey went to the side of the path, picked the fan up, and said, "This is it, isn't it? The more I fan the flames the more fiercely they burn. Why?" "Because it's not the real one," said the local deity with a laugh when he looked at it. "She fooled you." "Then how am I to get the real one?" Monkey said. The local god bowed again and had a slight smile on his face as he replied, "If you want to borrow the real plantain fan you will have to ask the Strongarm King." If you don't know all about the Strongarm King listen to the explanation in the next instalment.



第六十回

牛魔王罢战赴华筵 孙行者二调芭蕉扇

土地说：“大力王即牛魔王也。”行者道：“这山本是牛魔王放的火，假名火焰山？”土地道：“不是，不是。大圣若肯赦小神之罪，方敢直言。”行者道：“你有何罪？直说无妨。”土地道：“这火原是大圣放的。”行者怒道：“我在那里，你这等乱谈！我可是放火之辈？”土地道：“是你也认不得我了。此间原无这座山；因大圣五百年前，大闹天宫时，被显圣擒了，压赴老君，将大圣安于八卦炉内，锻炼之后开鼎，被你蹬倒丹炉，落了几个砖来，内有余火，到此处化为火焰山。我本是兜率宫守炉的道人。当被老君怪我失守，降下此间，就做了火焰山土地也。”猪八戒闻言，恨道：“怪道你这等打扮！原来是道士变的土地！”

行者半信不信道：“你且说，早寻大力王何故？”土地道：“大力王乃罗刹女丈夫。他这向撇了罗刹，现在积雷山摩云洞。有个万岁狐王。那狐王死了，遗下一个女儿，叫做玉面公主。那公主有百万家私，无人掌管；二年前，访着牛魔王神通广大，情愿倒陪家私，招赘为夫。那牛王弃了罗刹，久不回顾。若大圣寻着牛王，拜求来此，方借得真扇。一则扇

Chapter 60

The Bull Demon King Gives Up the Fight to Go to a Feast Monkey Tries the Second Time to Borrow the Plantain Fan

"The Strongarm King is the Bull Demon King," the local god explained. "Did he set these mountains ablaze and pretend they were the Fiery Mountains?" Monkey asked. "No, no," the local god replied. "If you'll promise to forgive me for doing so, Great Sage, I'll speak frankly." "What's there to forgive?" Monkey said. "Speak frankly." "You started this fire, Great Sage," the local god replied. "That's nonsense," said Monkey angrily. "I wasn't here. Do you take me for an arsonist?" "You don't realize who I am," the local god said. "These mountains haven't always been here. When you made havoc in Heaven five hundred years ago and were captured by the Illustrious Sage Erlang you were escorted to Lord Lao Zi, put in the Eight Trigrams Furnace and refined. When the furnace was opened you kicked it over, and some of its bricks that still had fire in them fell here as the Fiery Mountains. I used to be one of the Taoist boys who looked after the furnace in the Tushita Palace, but Lord Lao Zi was so angry with me for failing in my duty that he sent me down to be the local god here." "I was wondering why you were dressed like that," said Pig forcefully, "you're a Taoist turned local god."

"Tell me why I need to find the Strongarm King," said Monkey, only half-convinced. "He's Raksasi's husband," the local god said. "He's abandoned her now and gone to live in the Cloud-touching Cave in Mount Thunder Piled. A fox king there who'd lived for ten thousand years died leaving an only daughter, Princess Jade, with property worth a million but nobody to manage it. Two years ago she visited the Bull Demon King and found out about his tremendous magical powers. She decided to give him her property if he'd come to live in her cave as her husband. So the Bull Demon King abandoned Raksasi and hasn't been back to see her for ages. If you can find him, Great Sage, and persuade him to come here



息火焰，可保师父前进；二来永除火患，可保此地生灵；三者赦我归天，回缴老君法旨。”行者道：“积雷山坐落何处？到彼有多少程途？”土地道：“在正南方。此间到彼，有三千余里。”行者闻言，即吩咐沙僧、八戒保护师父。又教土地陪伴勿回。随即忽的一声，渺然不见。

那里消半个时辰，早见一座高山凌汉。按落云头，停立巅峰之上观看，真是好山：

高不高，顶摩碧汉；大不大，根扎黄泉。山前日暖，岭后风寒。山前日暖，有三冬草木无知；岭后风寒，见九夏冰霜不化。龙潭接涧水长流，虎穴依崖花放早。水流千派似飞琼，花放一心如布锦。湾环岭上湾环树，挖杈石外挖杈松。真个是，高的山，峻的岭，陡的崖，深的涧，香的花，美的果，红的藤，紫的竹，青的



1969

you'll be able to borrow the real fan. First, you'll be able to blow the flames out to take your master across the mountains. Second, you'll put an end to this disastrous fire so that the land here can come back to life. And third, I'll be pardoned and allowed to go back to Heaven and return to live under Lord Lao Zi's command." "Where is Mount Thunder Piled, and how far is it from here?" "Due south," the local deity said, "and over a thousand miles." Once he knew this Monkey told Friar Sand and Pig to look after the master and ordered the local god to stay with them. There was then a roaring like the wind as he disappeared.

In less than an hour he saw a high mountain that touched the sky. Bringing his cloud down he stood on the peak to look around, and this is what he saw:

Was it tall?
Its peak touched the azure sky.
Was it big?
Its roots went down to the Yellow Springs.
While the sun warmed the front of the mountain
The winds behind the ridge blew cold.
On the sun-warmed front of the mountain
The flowers and trees never knew what winter was;
In the cold winds behind the ridge
The ice and frost did not even melt in summer.
From a dragon pool a river flowed in gullies;
Flowers bloomed early by the tiger's cave in the crag.
The river split into a thousand jade streams;
The flowers bloomed together like brocade.
On the twisting ridge grew twisted trees;
Beside the knotted rocks were knotted pines.
Indeed there were
A high mountain,
Steep ridges,
Sheer precipices,
Fragrant flowers,
Fine fruit,
Red creepers,
Purple bamboo,
Green pines,



松，翠的柳：八节四时颜不改，千年万古色如龙。

大圣看彀多时，步下尖峰，入深山，找寻路径。正自没个消息，忽见松阴下，有一女子，手折了一枝香兰，袅袅娜娜而来。大圣闪在怪石之旁，定睛观看，那女子怎生模样：

娇娇倾国色，缓缓步移莲。貌若王嫱，颜如楚女。如花解语，似玉生香。高髻堆青蝉碧鸦，双睛蘸绿横秋水。湘裙半露弓鞋小，翠袖微舒粉腕长。说甚么暮雨朝云，真个是朱唇皓齿。锦江滑腻蛾眉秀，赛过文君与薛涛。

那女子渐渐走近石边，大圣躬身施礼，缓缓而言曰：“女菩萨何往？”那女子未曾观看，听得叫问，却自抬头；忽见大圣的相貌丑陋，老大心惊，欲退难退，欲行难行，只得战兢兢，勉强答道：“你是何方来者？敢在此间问谁？”大圣沉思道：“我若说出取经求扇之事，恐这厮与牛王有亲，——且只以假亲托意，来请魔王之言而答方可。……”那女子见他无语，变了颜色，怒声喝道：“你是何人，敢来问我！”大圣躬身陪笑道：“我是翠云山来的，初到贵处，不知路径。敢问菩萨，此间可是积雷山？”那女子道：“正是。”大圣道：“有个



1971

Turquoise willows.
It looked the same throughout the seasons;
Changeless forever, like a dragon.

After looking for a long time the Great Sage walked down from the towering peak to find his way through the mountain. Just when he was feeling bewildered a slender young woman came towards him holding a spray of fragrant orchid. The Great Sage slipped behind a grotesque rock and took a good look at her. This is what she was like:

A ravishing beauty to enchant a nation
Walking so slowly on her little lotus feet.
Her face was like Wang Qiang or the woman of Chu.
She was a talking flower,
Scented jade.
The hair was swept down from her coiffure like jade-blue crows;
The green of her eyes made one think of autumn floods.
Her silken skirt showed a glimpse of tiny feet;
From her turquoise sleeves came long and elegant wrists.
She would put anyone into the mood for love;
Red were her lips, and white her pearly teeth.
Her skin was as smooth and her brows as fine as the Jinjiang
beauty;
She was more than a match for Wenjun or Xue Tao.

As the young woman slowly approached the rock the Great Sage bowed to her and said, "Where are you going, Bodhisattva?" Before he spoke she had not noticed him; but when she looked up and saw how hideous the Great Sage was she was petrified, unable to move forward or back. All she could do was shiver and force herself to reply, "Where are you from? How dare you question me?" "If I tell her about fetching the scriptures and borrowing the fan," the Great Sage thought, "this damn woman might be some relation of the Bull Demon King's. I'd better pretend to be some kinsman of the Bull Demon King come to invite him to a banquet." When he would not answer her questions the woman turned angry and shouted, "Who are you and how dare you question me?" "I'm from Mount Turquoise Cloud," Monkey replied with a bow and a forced smile. "I don't know the way as it's my first time here. Could I ask you, Bodhisattva, if this is Mount Thunder Piled?" "It is,"

摩云洞，坐落何处？”那女子道：“你寻那洞做甚？”大圣道：“我是翠云山芭蕉洞铁扇公主央来请牛魔王的。”

那女子一听铁扇公主请牛魔王之言，心中大怒，彻耳根子通红，泼口骂道：“这贱婢，着实无知！牛王自到我家，未及二载，也不知送了他多少珠翠金银，绫罗缎匹；年供柴，月供米，自自在在受用，还不识羞，又来请他怎的！”大圣闻言，情知是玉面公主，故意子掣出铁棒大喝一声道：“你这泼贱，将家私买住牛王，诚然是陪钱嫁汉！你倒不羞，却敢骂谁！”那女子见了，唬得魄散魂飞，没好步乱蹠金莲；战兢兢回头便走。这大圣吆吆喝喝，随后相跟。原来穿过松阴，就是摩云洞口。女子跑进去，扑的把门关了。大圣却收了铁棒，咳咳停步看时，好所在：

树林森密，崖削峻嶒。

薜萝阴冉冉，兰蕙味馨馨。

流泉漱玉穿修竹，巧石知机带落英。

烟霞笼远岫，日月照云屏。

龙吟虎啸，鹤唳莺鸣。

一片清幽真可爱，琪花瑶草景常明。

不亚天台仙洞，胜如海上蓬瀛。





1973

she replied. "Where might I find the Cloud-touching Cave?" the Great Sage asked. "What do you want to find it for?" the woman asked. "I've been sent by Princess Iron Fan in the Plantain Cave on Mount Turquoise Cloud with an invitation for the Bull Demon King," Monkey replied.

The moment the woman heard him speak of Princess Iron Fan sending an invitation to the Bull Demon King she flared into a rage and went crimson from ear to ear. "She ought to know better, the low bitch. It's less than two years since the Bull Demon King came here, and goodness only knows how much jewellery, gold, silver, fine silk and brocade I've given her since then. I send her firewood every year and rice every month. She's doing nicely thank you. So what's the shameless hussy doing, sending him an invitation?" When the Great Sage heard this and realized that she was Princess Jade he deliberately pulled out his iron cudgel and shouted at her, "You're a damned bitch, using your wealth to buy the Bull Demon King. You could only get him to marry you for your money. You ought to be thoroughly ashamed of yourself instead of being so insulting." At this all of her souls sent flying, and she fled trembling with terror, stumbling and tripping over her shoes, while the Great Sage ran after her, shouting and roaring. Once they were out from under the shade of the pines they were at the entrance to the Cloud-touching Cave. She ran inside and the doors slammed shut behind her. Only then did Monkey put his cudgel away and take a good look:

A thick forest,
Sheer precipices,
Luxuriance of creepers,
Fragrance of orchids.
The spring washed over jade and through bamboo;
Grotesque and cunning rocks held precious stones.
The distant peaks were wreathed in mists;
Sun and moon lit up the cloudy crags.
Dragons howled, tigers roared,
Cranes called and warblers sang.
Fresh and lovely was its elegant peace,
And the scenery was radiant with precious flowers.
It was a match for Tiantai's magic caves,



且不言行者这里观看景致。却说那女子跑得粉汗淋漓，唬得兰心吸吸，径入书房里面。原来牛魔王正在那里静玩丹书。这女子没好气倒在怀里，抓耳挠腮，放声大哭。牛王满面陪笑道：“美人，休得烦恼。有甚话说？”那女子跳天索地，口中骂道：“泼魔害杀我也！”牛王笑道：“你为甚事骂我？”女子道：“我因父母无依，招你护身养命。江湖中说你是条好汉，你原来是个惧内的庸夫！”牛王闻说，将女子抱住道：“美人，我有那些不是处，你且慢慢说来，我与你陪礼。”女子道：“适才我在洞外闲步花阴，折兰采蕙，忽有一个毛脸雷公嘴的和尚，猛地前来施礼，把我吓了个呆挣。及定性问是何人，他说是铁扇公主央他来请牛魔王的。被我说了两句，他倒骂了我一场，将一根棍子，赶着我打。若不是走得快些，几乎被他打死！这不是招你为祸？害杀我也！”牛王闻言，却与他整容陪礼。温存良久，女子方才息气。魔王却发狠道：“美人在上，不敢相瞒。那芭蕉洞虽是僻静，却清幽自在。我山妻自幼修持，也是个得道的女仙，却是家门严谨，内无一尺之童，焉得有雷公嘴的男子央来，这想是那里来的怪妖，或者假绰名声，至此访我。等我出去看看。”

好魔王，拽开步，出了书房；上大厅取了披挂，结束



1975

And finer than the Peng and Ying islands in the sea.

We will say nothing of how Brother Monkey admired the view but tell how the young woman, dripping with sweat after running and her heart beating wildly from terror, went straight to the study where the Bull Demon King was quietly perusing a book on cinnabar alchemy. She threw herself into his arms feeling thoroughly put out, scratched and tugged at his face and ears, and howled aloud. "Don't upset yourself so, my lovely," said the Bull Demon King, all smiles. "What do you want to tell me?" She then began to prance and jump about in her fury as she said abusively, "You're killing me, damned monster." "What makes you say that?" he asked, all smiles. "I brought you here to look after me and protect me because I'd lost my parents and people who'd been around all said that you were a tough guy," she said. "But you're just another henpecked hack." The Bull Demon King took her in his arms and said, "How've I done you wrong, my lovely? Take your time and tell me about it. I'll make it up to you." "I was taking a stroll among the flowers outside the cave just now picking orchids," she said, "When a monk with a face like a thunder god rushed up to me and started bowing. I was so scared I couldn't move. When I calmed down enough to ask him who he was he said he'd been sent by that Princess Iron Fan with an invitation for you. I was so angry I had something to say about that, and he started abusing me and chased me with his cudgel. He'd have just about killed me with it if I hadn't run so fast. So you see, bringing you here was a disaster. It's killing me." At this the Bull Demon King apologized to her very earnestly. It took a long time and many tender attentions from his before she finally calmed down. "I tell you the truth, my lovely," the demon king said forcefully. "The Plantain Cave may be rather out of the way, but it's a place of purity and elegance. That wife of mine has had the highest moral principles since childhood, and she's also an immortal who has attained the Way. She runs her household very strictly. There's not even a page there. She couldn't possibly have sent a monk with a face like a thunder god. I wonder what evil fiend he is. He must have used her name to come and see me. I'm going out to have a look."

The splendid demon king strode out of the study and into the hall to put on his armour and take his iron cudgel. "Who are you, and why are you

了。拿了一条混铁棍，出门高叫道：“是谁人在我这里无状？”行者在旁，见他那模样，与五百年前又大不同。只见：

头上戴一顶水磨银亮熟铁盔；身上贯一副绒穿锦绣黄金甲；足下踏一双卷尖粉底麂皮靴；腰间束一条攒丝三股狮蛮带。一双眼光如明镜，两道眉艳似红霓。口若血盆，齿排铜板。吼声响震山神怕，行动威风恶鬼慌。四海有名称混世，西方大力号魔王。

这大圣整衣上前，深深的唱个大喏道：“长兄，还认得小弟么？”牛王答礼道：“你是齐天大圣孙悟空么？”大圣道：“正是，正是，一向久别未拜。适才到此问一女子，方得见兄。丰采果胜常，真可贺也！”牛王喝道：“且休巧舌！我闻你闹了天宫，被佛祖降压在五行山下，近解脱天灾，保护唐僧西天见佛求经，怎么在号山枯松涧火云洞把我小儿牛圣婴害了？正在这里恼你，你却怎么又来寻我？”大圣作礼道：“长兄勿得误怪小弟。当时令郎捉住吾师，要食其肉，小弟近他不得，幸观音菩萨欲救我师，劝他归正。现今做了善财童子，比兄长还高，享极乐之门堂，受逍遥之永寿，有何不可，返怪我耶？”牛王骂道：“这个乖嘴的猢猻！害子之情，





1977

behaving so outrageously?" he shouted as he went out through the doors. Monkey, who was watching from one side, saw that he now looked quite different from the way he had five hundred years earlier.

His wrought iron helmet shone like water or silver;
His golden armour was trimmed with silks and brocades.
The toes of his deerskin boots turned up; their soles were white.
The silken belt at his waist included three lion's tails.
His eyes were as bright as mirrors,
His brows as elegant as red rainbows,
His mouth like a bowl of blood,
His teeth a row of copper plates.
At his resounding roar the mountain gods took fright;
Evil ghosts were overawed by his majestic power.
His fame was known throughout the seas for raising chaos;
He was the Strongarm Demon King here in the west.

The Great Sage then tidied his clothes, stepped forward, chanted a deep "re-e-er" of respect, and asked, "Can you still recognize me, eldest brother?" "Are you Sun Wukong, the Great Sage Equalling Heaven?" the Bull Demon King replied, returning his bow. "Yes, yes," said Monkey. "It's such a long time since last we met. I only got here to see you because I asked a woman some questions just now. I must congratulate you on how well everything is growing." "Cut that out," the Bull Demon King shouted back. "I heard about you making havoc in Heaven and being crushed under the Five Elements Mountain by the Lord Buddha. Then you were released from your heavenly punishment to protect the Tang Priest on his way to worship the Buddha and fetch the scriptures in the Western Heaven. Why did you have to destroy my son, the Sage Boy Bullcalf? I'm very angry with you. Why are you here looking for me?" "Please don't misjudge me, brother," said the Great Sage with another bow. "Your good son captured my master and was going to eat him. I was no match for him. Luckily the Bodhisattva Guanyin rescued my master and converted your boy. He's now the page Sudhana. He's even taller than you. He lives in a temple of great bliss and enjoys eternal ease. There's nothing wrong with any of that, so why be angry with me?" "Smooth-tongued macaque," retorted the Bull Demon King. "Even if you can talk your way out of having ruined my son, what do you mean by

被你说过；你才欺我爱妾，打上我门何也？”大圣笑道：“我因拜谒长兄不见，向那女子拜问，不知就是二嫂嫂；因他骂了我几句，是小弟一时粗卤，惊了嫂嫂。望长兄宽恕宽恕！”牛王道：“既如此说，我看故旧之情，饶你去罢。”

大圣道：“既蒙宽恩，感谢不尽；但尚有一事奉渎，万望周济周济。”牛王骂道：“这猢狲不识起倒！饶了你，倒还不走，反来缠我！甚么周济周济！”大圣道：“实不瞒长兄。小弟因保唐僧西进，路阻火焰山，不能前进。询问土人，知尊嫂罗刹女有一柄芭蕉扇，欲求一用。昨到旧府，奉拜嫂嫂，嫂嫂坚执不借，是以特求长兄。望兄长开天地之心，同小弟到大嫂处一行，千万借扇扇灭火焰，保得唐僧过山，即时完璧。”牛王闻言，心如火发。咬响钢牙骂道：“你说你不无礼，你原来是借扇之故！一定先欺我山妻，山妻想是不肯，故来寻我！且又赶我爱妾！常言道：‘朋友妻，不可欺；朋友妾，不可灭。’你既欺我妻，又灭我妾，多大无礼？上来吃我一棍！”大圣道：“哥要说打，弟也不惧。但求宝贝，是我真心。万乞借我使使！”牛王道：“你若三合敌得我，我着山妻借





upsetting my beloved concubine and chasing her up to my doors?" "I made a polite inquiry of the lady because I could not find you," Monkey replied. I never realized she was your second wife, so when she was rude to me I acted rough. Please forgive me." "Very well then," the Bull Demon King said. "I'll let you off this time for the sake of our old friendship."

"I'm very grateful indeed for your immense kindness," the Great Sage replied. "But there is one thing I'd like to trouble you with. I hope you'll be able to help me out." "You macaque," the Bull Demon King shouted at him, "you think you can get away with anything! I spare your life, but instead of making yourself scarce you have to keep pestering me. What do you mean by helping out?" "Let me be honest with you," the Great Sage replied. "I'm stuck at the Fiery Mountains on my journey escorting the Tang Priest, and we're not getting anywhere. The local people told me that your good lady Raksasi has a plantain fan. I tried to borrow it. I went to visit my sister-in-law, but she refused to lend it me, which is why I've come to see you. I beg you, brother, in the greatness of your heart to come with me to sister-in-law's place and borrow the fan for me so that I can blow out the fires and get my master across the mountains. Then I'll return it right away."

At this the Bull Demon King's heart blazed with wrath. "You told me you knew how to behave," he said, noisily gnashing his teeth of steel. "I suppose all this was not just to borrow the fan. I'm certain my wife has refused to lend it you because you've mistreated her. So that's why you came to see me. On top of that you send my beloved concubine fleeing in terror. As the saying goes,"

Don't push around
Your best friend's wife,
Don't try to destroy
The joy of his life.

You've been pushing my wife around and trying to destroy the concubine who's the joy of my life. It's an outrage. Take this!" "If you want to hit me, brother, I'm not afraid," said Monkey. "All I want is the treasure. I beg you to lend it me." "If you can last out three rounds with me," the Bull Demon King said, "I'll make my wife lend it to you. And if you

你；如敌不过，打死你，与我雪恨！”大圣道：“哥说得是。小弟这一向疏懒，不曾与兄相会，不知这几年武艺比昔日如何，我兄弟们请演演棍看。”这牛王那容分说，掣混铁棍，劈头就打。这大圣持金箍棒，随手相迎。两个这场好斗：

金箍棒，混铁棍，变脸不以朋友论。那个说：“正怪你这猢狲害子情！”这个说：“你令郎已得道休嗔恨！”那个说：“你无知怎敢上我门？”这个说：“我有因特地来相问。”一个要求扇子保唐僧，一个不借芭蕉忒鄙吝。语去言来失旧情，举家无义皆生忿。牛王棍起赛蛟龙，大圣棒迎神鬼遁。初时争斗在山前，后来齐驾祥云进。半空之内显神通，五彩光中施妙运。两条棍响振天关，不见输赢皆傍寸。

这大圣与那牛王斗经百十回合，不分胜负。正在难解难分之际，只听得山峰上有人叫道：“牛爷爷，我大王多多拜上，幸赐早临，好安座也。”牛王闻说，使混铁棍支住金箍棒，叫道：“猢狲，你且住了，等我去一个朋友家赴会来者！”言毕，按下云头，径至洞里。对玉面公主道：“美人，才那雷公嘴的男子乃孙悟空猢狲，被我一顿棍打走了，再不敢来。你放心耍子。我到朋友处吃酒去也。”他才卸了盔甲，穿





1981

can't I'll kill you and have my revenge." "Good idea, brother," Monkey replied. "I've been so lazy. I haven't been to see you for ages, and I don't know how your fighting powers now compare with the old days. Let's have a match with our cudgels." The Bull Demon King was in no mood for further argument, and he hit at Monkey's head with his mace. Monkey hit back with his gold-banded cudgel. It was a splendid fight:

The gold-banded cudgel,
The rough iron mace,
Are no longer friends.
One said, "You destroyed my son, you macaque."
The other, "Don't be angry: he has found the Way."
"How could you be so stupid as to come to my door?"
"I am here to visit you with a special purpose."
One wanted the fan to protect the Tang Priest;
The other was too mean to lend the plantain leaf.
Friendship was lost in the exchange of words;
In anger neither had any sense of brotherhood.
The Bull Demon King's mace moved like a dragon;
The Great Sage's cudgel sent gods and demons fleeing.
First they fought in front of the mountain,
Then they both rose on auspicious clouds.
They showed their great powers up in mid-air,
Doing wonderful movements in multi-coloured light.
The clash of their cudgels rocked the gates of Heaven;
They were too evenly matched for either to win.

The Great Sage and the Bull Demon King fought over a hundred rounds without either emerging as the victor. Just as they were becoming locked in their struggle a voice called from the peak, "King Bull, my king sends his respects and invites you to honour him with your presence at a banquet." At this the Bull Demon King blocked the gold-banded cudgel with his iron mace and called out, "You stay here, macaque. I'm going to a friend's house for a meal. I'll be back." With that he landed his cloud and went straight back into the cave. "My lovely," he said to Princess Jade, "the man you saw with a face like a thunder god is the macaque Sun Wukong. A bout with my mace has sent him packing: he won't be back. Stop worrying and enjoy yourself. I'm going to a friend's place for



一领鸦青剪绒袄子，走出门，跨上“辟水金睛兽”，着小的们看守门庭，半云半雾，一直向西北方而去。

大圣在高峰上看着，心中暗想道：“这老牛不知又结识了甚么朋友，往那里去赴会。等老孙跟他走走。”好行者，将身幌一幌，变作一阵清风赶上，随着同走。不多时，到了一座山中，那牛王寂然不见。大圣聚了原身，入山寻看，那山中有一面清水深潭，潭边有一座石碣，碣上有六个大字，乃“乱石山碧波潭”。大圣暗想道：“老牛断然下水去了。水底之精，若不是蛟精，必是龙精、鱼精，或是龟鳖鼉鼉之精。等老孙也下去看看。”

好大圣，捻着诀，念个咒语，摇身一变，变作一个螃蟹，不大不小的，有三十六斤重。扑的跳在水中，径沉潭底。忽见一座玲珑剔透的牌楼，楼下拴着那个辟水金睛兽。进牌楼里面，却就没水。大圣爬进去，仔细看时，只见那壁厢一派音乐之声，但见：

朱宫贝阙，与世不殊。黄金为屋瓦，白玉作门枢。
屏开玳瑁甲，槛砌珊瑚珠。祥云瑞蔼辉莲座，上接三光
下八衢。非是天宫并海藏，果然此处赛蓬壶。高堂设宴





1983

some drinks." He then took off his helmet and armour, donned a duck-green jacket of cut velvet, went outside and mounted his water-averting golden-eyed beast. Telling his underlings to look after the palace he headed northwest in clouds and mist.

While the Great Sage watched all this from the peak he thought, "I wonder who the friend is and where he's gone for his banquet. I'll follow him." Splendid Monkey then shook himself and turned into a clear breeze to follow him. He soon reached a mountain, but the Bull Demon King was nowhere to be seen. The Great Sage turned back into himself and started to search the mountain. He found a deep pool of pure water beside which was inscribed in large letters on a tablet of stone

RAGGED ROCK MOUNTAIN GREEN WAVE POOL

"Old Bull must have gone into the water," Monkey thought, "and underwater spirits are lesser dragons, dragon or fish spirits, or else turtle, tortoise or terrapin spirits. I'd better go down and have a look."

Making a hand-spell and saying the magic words the splendid Great Sage shook himself, turned into a medium-sized crab weighing thirty-six pounds, jumped into the water with a splash, and went straight down to the bottom of the pool. He saw an ornamental arch of delicate tracery to which was tethered a water-averting golden-eyed beast. On the other side of the arch there was no more water. Monkey crawled through and took a careful look. From one side he heard music, and this is what he saw:

Cowry gateways to a palace red,
Like nothing else in the world.
The roof tiles were of yellow gold,
The door pivots of whitest jade.
The screens were of tortoise-shell,
The balustrades of coral and of pearl.
Auspicious clouds glowed all around the throne,
From the sky above right down to the ground.
This was not the palace of Heaven or the sea,



罗宾主，大小官员冠冕珠。忙呼玉女捧牙槃，催唤仙娥调律吕。长鲸鸣，巨蟹舞，鳖吹笙，鼉击鼓，骊颌之珠照樽俎。鸟篆之文列翠屏，蝦须之帘挂廊庑。八音迭奏杂仙韶，宫商响彻遏云霄。青头鲈妓抚瑶瑟，红眼马郎品玉箫。鰲婆顶献香獐脯，龙女头簪金凤翘。吃的是，天厨八宝珍羞味；饮的是，紫府琼浆熟醪醪。

那上面坐的是牛魔王，左右有三四个蛟精，前面坐着一个老龙精，两边乃龙子、龙孙、龙婆、龙女。正在那里觥筹交错之际，孙大圣一直走将上去，被老龙看见，即命：“拿下那个野蟹来！”龙子、龙孙一拥上前，把大圣拿住。大圣忽作人言，只叫：“饶命！饶命！”老龙道：“你是那里来的野蟹？怎么敢上厅堂，在尊客之前，横行乱走？快早供来，免汝死罪！”好大圣，假捏虚言，对众供道：

“生自湖中为活，傍崖作窟权居。盖因日久得身舒，官受横行介士。



1985

Although it more than rivalled an island paradise.
A banquet for host and guests was set in the lofty hall,
Where all the official wore their hats with pearls.
Jade girls were told to bring ivory bowls,
Exquisite beauties to play fine music.
The great whale sang,
Giant crabs danced,
Turtles played pipes and drums,
While pearls shone over the goblets and boaras.
Birdlike script adorned the turquoise screens,
While shrimp-whisker curtains hung along the corridors.
From the eight notes mingled came wonderful music
Whose tones rose up to the clouds above.
Green-headed singsong girls stroked zithers of jasper
While red-eyed dragonflies played jade flutes.
Mandarin fish carried dried venison in on their heads,
While dragon girls had the wings of golden pheasants in their
hair.
What they ate were
The rarest delicacies of the heavenly kitchen;
What they drank were
The finest vintages of the purple palace.

The Bull Demon King was sitting in the seat of honour with three or four lesser dragon spirits on either side. Facing him was an ancient dragon, surrounded by dragon sons, dragon grandsons, dragon wives and dragon daughters. Just as they were feasting and drinking the Great Sage Sun marched straight in, to be spotted by the ancient dragon, who ordered, "Arrest that vagrant crab." The dragon sons and grandsons fell upon him and seized him. "Spare me, spare me," said Monkey, suddenly reverting to human speech. "Where are you from, crab vagrant?" the ancient dragon asked. "How dare you come into my hall and behave in this disgraceful way in front of my distinguished guests? Tell me this moment if you want to be spared the death penalty." The splendid Great Sage then made up a pack of lies to tell him:

"Ever since coming to live in the lake
I've had to make my home in cliffs and caves.
Over the years I've learned to stretch myself out



1986

踏草拖泥落索，从来未习行仪。不知法度冒王威，
伏望尊慈恕罪！”

座上众精闻言，都拱身对老龙作礼道：“蟹介士初入瑶宫，不知王礼，望尊公饶他去罢。”老龙称谢了。众精即教：“放了那厮，且记打，外面伺候。”大圣应了一声，往外逃命，径至牌楼之下。心中暗想道：“这牛王在此贪杯，那里等得他散？……就是散了，也不肯借扇与我。不如偷了他的金睛兽，变做牛魔王，去哄那罗刹女，骗他扇子，送我师父过山为妙。……”

好大圣，即现本像，将金睛兽解了缰绳，扑一把跨上雕鞍，径直骑出水底。到于潭外，将身变作牛王模样。打着兽，纵着云，不多时，已至翠云山芭蕉洞口。叫声“开门！”那洞门里有两个女童，闻得声音开了门，看见是牛魔王嘴脸，即入报：“奶奶，爷爷来家了。”那罗刹闻言，忙整云鬓，急移莲步，出门迎接。这大圣下雕鞍，牵进金睛兽；弄大胆，诳骗女佳人。罗刹女肉眼，认他不出，即携手而入。着丫鬓设座看茶，一家子见是主公，无不敬谨。

须臾间，叙及寒温。“牛王”道：“夫人久阔。”罗刹道：





1987

So now I am known as the Sideways Man-at-arms.
Dragging my way through weeds and through mud,
I have never been taught correct social behaviour.
If in my ignorance I have caused offence
I beg Your Majesty to show me mercy."

When the spirits at the banquet heard this they all bowed to the ancient dragon and said, "This is the first time that the Sideways Man-at-arms has come to your palace of jasper, and he does not understand royal etiquette. We beg Your Excellency to spare him." The ancient dragon thanked the spirits and ordered, "Release the wretch. Put a beating on record against his name, and have him wait outside." The Great Sage acknowledged his kindness then fled for his life till he reached the archway outside. "That Bull Demon King is drinking for all he's worth in there," he thought. "I'm not going to wait till the feast breaks up. And even if I did he still wouldn't lend me the fan. I'd do better to steal his golden-eyed beast and turn myself into a Bull Demon King. Then I can trick Raksasi into lending me the fan and I'll be able to escort my master across the mountains. That'll be best."

The splendid Great Sage then reverted to his original form, untied the golden-eyed beast, leapt into the carved saddle, and rode straight up from the bottom of the water. Once out of the pool he made himself look like the Bull Demon King. Whipping on the beast he set his cloud moving and was soon at the mouth of the Plantain Cave in Mount Turquoise Cloud. "Open up!" he shouted, and at the sound of his voice the two servant girls inside the gates opened them for him. Taking him for the Bull Demon King they went in to report, "Madam, His Majesty's come home." At the news Raksasi quickly neatened her hair and hurried out on her little lotus feet to meet him. Climbing out of the saddle the Great Sage led the golden-eyed beast inside. He was bold enough to try to deceive the beauty, whose mortal eyes failed to see who he really was as she led him inside, hand in hand. The maids were told to prepare places and bring tea, and as the master was back the whole household tried its hardest.

The Great Sage and Raksasi were soon talking. "My good lady," said the false Bull Demon King, "it's been a long time." "I hope that everything has gone well for Your Majesty," Raksasi replied, going on to ask,

“大王万福。”又云：“大王宠幸新婚，抛撇奴家，今日是那阵风儿吹你来的？”大圣笑道：“非敢抛撇，只因玉面公主招后，家事繁冗，朋友多顾，是以稽留在外；却也又治得一个家当了。”又道：“近闻悟空那厮，保唐僧，将近火焰山界，恐他来向你借扇子。我恨那厮害子之仇未报，但来时，可差人报我，等我拿他，分尸万段，以雪我夫妻之恨。”罗刹闻言，滴泪告道：“大王，常言说：‘男儿无妇财无主，女子无夫身无主。’我的性命，险些儿不着这猢狲害了！”大圣得故子，发怒骂道：“那泼猴几时过去了？”罗刹道：“还未去。昨日到我这里借扇子，我因他害孩儿之故，披挂了，轮宝剑出门，就砍那猢狲。他忍着疼，叫我做嫂嫂，说大王曾与他结义。”大圣道：“是，五百年前曾拜为七兄弟。”罗刹道：“被我骂也不敢回言，砍也不敢动手，后被我一扇子扇去；不知在那里寻得个定风法儿，今早又在门外叫唤。是我又使扇扇，莫想得动。急轮剑砍时，他就不让我了。我怕他棒重，就走入洞里，紧关上门。不知他又从何处，钻在我肚腹之内，险被他害了性命！是我叫他几声叔叔，将扇与他去也。”大圣又假意捶胸道：“可惜！可惜！夫人错了，怎么就把这宝贝与那猢狲？恼杀我也！”

罗刹笑道：“大王息怒。与他的是假扇，但哄他去了。”大圣问：“真扇在于何处？”罗刹道：“放心！放心！我收着



“What wind brings you back to your abandoned wife now that you have married your new darling?” “There’s no question of having abandoned you,” the Great Sage replied with a smile. “It’s just that I’ve been away a long time since Princess Jade invited me to her place. I’m kept very busy with domestic matters to deal with and friends to attend to. I hear that so-and-so Sun Wukong is very near the Fiery Mountains with the Tang Priest, and I’m worried that he might come and ask you to lend him the fan. I can’t forgive him for destroying our son. I want my revenge. If he turns up, just send someone to tell me. When I get him we can cut his body up into ten thousand pieces as revenge for what we have suffered.” “You Majesty,” replied Raksasi, in tears at what he had just said, “as the saying goes, ‘A man with no woman is risking his wealth; a woman with no husband is risking her health.’ That macaque practically killed me.”

At this the Great Sage pretended to fly into a terrible rage. “When did that bloody monkey go?” he swore. “He hasn’t gone yet,” Raksasi replied. “He was here yesterday to borrow the fan, and as he’d destroyed our boy I put my armour on and went out to cut him to bits with my swords. But he endured the pain, called me his sister-in-law, and said that you and he were once sworn brothers.” “He was my seventh sworn brother five hundred years ago,” the Great Sage replied. “He said not a word when I swore at him,” Raksasi continued, “and didn’t strike back when I cut him. Finally I blew him away with the fan. Goodness only knows where he got some wind-fixing magic from, but this morning he was back shouting outside the door again, and the fan wouldn’t move him no matter how hard I waved it. When I swung my swords around and went for him with them he wasn’t being polite any more. I was so scared of the force of his cudgel I came back in here and had the doors tightly shut. Somehow or other he managed to get right into my belly and it practically killed me. I had to call him brother-in-law and lend him the fan before he’d go.” The Great Sage put on a great show of beating his chest and saying, “How terrible, how terrible. You did wrong, wife. You should never have given that treasure to the macaque.”

“Don’t be angry, Your Majesty,” Raksasi replied. “I lent him a false fan and tricked him into going away.” “Where’s the real one?” the Great Sage asked. “Don’t worry,” she replied, “don’t worry. It’s safely put

哩。”叫丫鬟整酒接风贺喜，遂擎杯奉上道：“大王，燕尔新婚，千万莫忘结发，且吃一怀乡中之水。”大圣不敢不接，只得笑吟吟，举觞在手道：“夫人先饮。我因图治外产，久别夫人，早晚蒙护守家门，权为酬谢。”罗刹复接杯斟起，递与大王道：“自古道：‘妻者，齐也。’夫乃养身之父，讲甚么谢。”两人谦谦讲讲，方才坐下巡酒。大圣不敢破荤，只吃几个果子，与他言言语语。

酒至数巡，罗刹觉有半酣，色情微动，就和孙大圣挨挨擦擦，搭搭拈拈；携着手，俏语温存；并着肩，低声俯就。将一杯酒，你喝一口，我喝一口，却又哺果。大圣假意虚情，相陪相笑；没奈何，也与他相倚相偎。果然是：

钓诗钩，扫愁帚，破除万事无过酒。男儿立节放襟怀，女子忘情开笑口。面赤似夭桃，身摇如嫩柳。絮絮叨叨话语多，捻捻掐掐风情有。时见掠云鬓，又见轮尖手。几番常把脚儿跷，数次每将衣袖抖。粉项自然低，



1991

away." She then told the serving girls to lay on wine and a feast to welcome him back. "Your Majesty," she then said, offering him a goblet of wine, "please don't forget the wife of your youth in the joy of your new marriage. Won't you drink this cup of wine from home?" The Great Sage had no choice but to accept the goblet and smile as he raised it. "You drink first, wife," he said, "I've left you looking after the home by yourself, good lady, for too long, while I've been busy with my other property. Let this be a gesture of my gratitude." Raksasi took the goblet back, lifted it again, and handed it to the king with the words, "As the old saying goes: The wife is the equal, but the husband is the father who supports her. You don't need to thank me." It was only after more such politeness that the two of them sat down and began drinking. Not wanting to break his vow to avoid meat, the Great Sage only ate some fruit while he talked to her.

After they had each had several cups Raksasi was feeling a little drunk and rather sexy. She started to press herself against the Great Sage, stroking and pinching him. Taking him by the hand, she whispered tender words to him; leaning her shoulder against him, she spoke quietly and submissively. They shared the same cup of wine, drinking a mouthful each at a time, and she fed him fruit. The Great Sage pretended to go along with this and smile. He had no choice but to lean against her. Indeed.

The hook to catch poetry,
The broom to sweep away sorrow,
The remover of all difficulties is wine.
The man, though virtuous, unbuttoned his lapel;
The woman forgot herself and began to laugh.
Her face had the complexion of a peach,
Her body swayed like a willow sapling.
Many a word came babbling from her mouth
As she pinched and nipped in her desire.
Sometimes she tugged at her hair,
Or waved her delicate fingers.
She often raised a foot
And twitched the sleeves of her clothes.
Her powdered neck sunk lower



蛮腰渐觉扭。合欢言语不曾丢，酥胸半露松金钮。醉来真个玉山颓，饧眼摩娑几弄丑。

大圣见他这等酣然，暗自留心，挑斗道：“夫人，真扇子你收在那里？早晚仔细。但恐孙行者变化多端，却又来骗去。”罗刹笑嘻嘻的，口中吐出，只有一个杏叶儿大小，递与大圣道：“这个不是宝贝？”大圣接在手中，却又不信，暗想道：“这些些儿，怎生扇得火灭？……怕又是假的。”罗刹见他看着宝贝沉思，忍不住上前，将粉面搨在行者脸上，叫道：“亲亲，你收了宝贝吃酒罢。只管出神想甚么哩？”大圣就趁脚儿跷，问他一句道：“这般小小之物，如何扇得八百里火焰？”罗刹酒陶真性，无忌惮，就说出方法道：“大王，与你别了二载，你想是昼夜贪欢，被那玉面公主弄伤了神思；怎么自家的宝贝事情，也都忘了？——只将左手大指头捻着那柄儿上第七缕红丝，念一声‘呵嘘呵吸嘻吹呼’，即长一丈二尺长短。这宝贝变化无穷！那怕他八万里火焰，可一扇而消也。”

大圣闻言，切切记在心上。却把扇儿也噙在口里，把脸抹一抹，现了本像。厉声高叫道：“罗刹女！你看看我可是你亲老公！就把我缠了这许多丑勾当！不羞！不羞！”那女子一见是孙行者，慌得推倒桌席，跌落尘埃，羞愧无比，只叫





And her fine waist started to wiggle.
She never stopped talking for a moment
As she opened gold buttons to half show her breasts.
In her cups she was like a landslide of jade,
And as she rubbed her bleary eyes she did not look at her best.

Watching her get drunk the Great Sage had kept his wits about him, and he tried to lead her on by saying, "Where have you put the real fan, wife? You must watch it very carefully all the time. I'm worried that Sun the Novice will trick it out of you with some of his many transformations." At this Raksasi tittered, spat it out of her mouth, and handed it to the Great Sage. It was only the size of an apricot leaf. "Here's the treasure," she said.

The Great Sage took it but could not believe that it really was. "How could a tiny little thing like this blow a fire out?" he wondered. "It must be another fake." Seeing him looking at the treasure so deep in thought, Raksasi could not restrain herself from rubbing her powdered face against Monkey's and saying, "Put the treasure away and have another drink, darling. What are you looking so worried about?" The Great Sage took the chance to slip in the question, "How could a little thing like this blow out 250 miles of fire?" She was now drunk enough to have no inhibitions about speaking the truth, so she told him how it was done: "Your Majesty, I expect you've been overdoing your pleasures day and night these last two years since you left me. That Princess Jade must have addled your brains if you can't even remember about your own treasure. You just have to pinch the seventh red silk thread with the thumb of your left hand and say, '*Huixuhexixichuihu.*' Then it'll grow twelve feet long. It can do as many changes as you like. It could blow 250,000 miles of flame out with a single wave."

The Great Sage committed all this very carefully to memory, put the fan in his mouth, rubbed his face and turned back into himself. "Raksasi!" he yelled at the top of his voice. "Have a careful look: I'm your brother-in-law. What a disgusting way you've been carrying on in with me, and for what a long time too. You're shameless, quite shameless." In her horror at realizing it was Sun Wukong she pushed the dining table over and fell into the dust, overcome with shame and screaming. "I'm so

“气杀我也！气杀我也！”

这大圣，不管他死活，挣脱手，拽大步，径出了芭蕉洞。正是：无心贪美色，得意笑颜回。将身一纵，踏祥云，跳上高山，将扇子吐出来，演演方法。将左手大指头捻着那柄上第七缕红丝，念了一声“呵嘘呵吸嘻吹呼”，果然长了一丈二尺长短。拿在手中，仔细看了又看，比前番假的果是不同，只见祥光幌幌，瑞气纷纷，上有三十六缕红丝，穿经度络，表里相联。原来行者只讨了个长的方法，不曾讨他个小的口诀，左右只是那等长短。没奈何，只得拏在肩上，找旧路而回，不题。

却说那牛魔王在碧波潭底与众精散了筵席，出得门来，不见了辟水金睛兽。老龙王聚众精问道：“是谁偷放牛爷的金睛兽也？”众精跪下道：“没人敢偷。我等俱在筵前供酒捧盘，供唱奏乐，更无一人在前。”老龙道：“家乐儿断乎不敢，可曾有甚生人进来？”龙子、龙孙道：“适才安座之时，有个蟹精到此。那个便是生人。”牛王闻说，顿然省悟道：“不消讲了！早间贤友着人邀我时，有个孙悟空保唐僧取经，路遇火焰山难过，曾向我求借芭蕉扇。我不曾与他，他和我赌斗一场，未分胜负，我却丢了他，径赴盛会。那猴子千般伶俐，万样机关，断乎是那厮变作蟹精，来此打探消息，偷了我兽，去山妻处骗了那一把芭蕉扇儿也！”众精见

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1995

upset I could die, I could die.”

Not caring whether she was dead or alive, the Great Sage broke free and rushed straight out of the Plantain Cave. He was indeed not lusting after that female beauty, and glad to turn away with a smiling face. He sprang on his auspicious cloud that took him up to the top of the mountain, spat the fan out of his mouth, and tried the magic out. Pinching the seventh red tassel with the thumb of his left hand, he said “*Huixuhexixichuihu*”, and indeed it grew to be twelve feet long. On close examination he found it quite different from the false one he had borrowed before. It glittered with auspicious light and was surrounded by lucky vapours. Thirty-six threads of red silk formed a trellis pattern inside and out. But Brother Monkey had only asked how to make it grow and had not found out the spell for shrinking it. So he had to shoulder it as he went back by the way he had come.

When the Bull Demon King’s feast with all the spirits at the bottom of the Green Wave Pool ended he went outside to find that the water-averting golden-eyed beast was missing. The ancient dragon king called the spirits together to ask them, “Which of you untied and stole the Bull Demon King’s golden-eyed beast?” The spirits all knelt down and replied, “We wouldn’t dare steal it. We were all waiting, singing or playing at the banquet. None of us was out here.” “I am sure that none of you palace musicians would have dared to take it,” the ancient dragon said. “Have any strangers been here?” “A crab spirit was here not long ago during the banquet, and he was a stranger.”

At this the Bull King suddenly realized what had happened. “Say no more,” he exclaimed. “When you sent your messenger with the invitation this morning there was a Sun Wukong there who’d come to ask to borrow my plantain fan as he couldn’t get the Tang Priest he’s escorting to fetch the scriptures across the Fiery Mountains. I refused. I was in the middle of a fight with him that neither of us was winning when I shook him off and came straight here to the banquet. That monkey’s extremely quick and adaptable. I’m sure that the crab spirit was him here in disguise to do a bit of spying. He’s stolen my beast to go and trick the plantain fan out of my wife.” This news made all the spirits shake with

说，一个个胆战心惊，问道：“可是那大闹天宫的孙悟空么？”牛王道：“正是。列公若在西天路上，有不是处，切要躲避他些儿。”老龙道：“似这般说，大王的骏骑，却如何？”牛王笑道：“不妨，不妨。列公各散，等我赶他去来。”

遂而分开水路，跳出潭底，驾黄云，径至翠云山芭蕉洞。只听得罗刹女跌脚捶胸，大呼小叫。推开门，又见辟水金睛兽拴在下边，牛王高叫：“夫人，孙悟空那厢去了？”众女童看见牛魔，一齐跪下道：“爷爷来了？”罗刹女扯住牛王，磕头撞脑，口里骂道：“泼老天杀的！怎样这般不谨慎，着那猢狲偷了金睛兽，变作你的模样，到此骗我！”牛王切齿道：“猢狲那厢去了？”罗刹捶着胸膛骂道：“那泼猴赚了我的宝贝，现出原身走了！气杀我也！”牛王道：“夫人保重，勿得心焦。等我赶上猢狲，夺了宝贝，剥了他皮，锉碎他骨，摆出他的心肝，与你出气！”叫：“拿兵器来！”女童道：“爷爷的兵器，不在这里。”牛王道：“拿你奶奶的兵器来罢！”侍婢将两把青锋宝剑捧出。牛王脱了那赴宴的鸦青绒袄，束一束贴身的小衣，双手绰剑，走出芭蕉洞，径奔火焰山上赶来。





fright. "Do you mean the Sun Wukong who made havoc in Heaven?" they asked. "Yes," the Bull Demon King replied. "If any of you gentlemen have any trouble on the road west keep your distance from him whatever you do." "But if all that's true, what about Your Majesty's steed?" the ancient dragon asked. "No problem," the Bull Demon King replied with a smile. "You gentlemen may all go home now while I go after him."

With that he parted his way through the waters, sprang up from the bottom of the pool and rode a yellow cloud straight to the Plantain Cave on Mount Turquoise Cloud, where he heard Raksasi stamping her feet, beating her breast, howling and moaning. He pushed the doors open to see the water-averting golden-eyed beast tethered by them. "Where did Sun Wukong go, wife?" the Bull Demon King said. Seeing that the Bull Demon King was back, the serving girls all knelt down and said, "Are you home, Your Majesty?" Raksasi grabbed hold of him, banged her head against his, and said abusively, "Damn and blast you, you careless fool. Why ever did you let that macaque steal the golden-eyed beast and turn himself into your double to come here and trick me?" "Which way did the macaque go?" the Bull Demon King asked, grinding his teeth in fury. Beating her breast Raksasi continued to pour out abuse: "The damn monkey tricked me out of my treasure, turned back into himself, and went. I'm so angry I could die." "Do look after yourself, wife," the Bull Demon King said, "and don't be so upset. When I've caught the macaque and taken the treasure off him I'll skin him, grind his bones to powder, and bring you his heart and liver. That'll make you feel better." He then called for weapons. "Your Majesty's weapons aren't here," the serving girls replied. "Then bring your mistress' weapons," the Bull Demon King replied. The servants brought her pair of blue-tipped swords, and the Bull Demon King took off the duck-green velvet jacket he had worn to the banquet and tied the little waistcoat he wore next to his skin more tightly. He then strode out of the Plantain Cave, a sword in each hand, and headed straight for the Fiery Mountains in pursuit of Monkey. It was a case of

The man who forgot a kindness
Tricking a dotting wife;

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正是那：

忘恩汉，骗了痴心妇；烈性魔，来近木叉人。
毕竟不知此去吉凶如何，且听下回分解。



The fiery-tempered old demon
Meeting a mendicant monk.

If you don't know whether this journey was ill-fated or not, listen to the explanation in the next instalment.



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第六十一回

猪八戒助力败魔王 孙行者三调芭蕉扇

话表牛魔王赶上孙大圣，只见他肩膀上掬着那柄芭蕉扇，怡颜悦色而行。魔王大惊道：“猢狲原来把运用的方法儿也叨恬得来了。我若当面问他索取，他定然不与。倘若扇我一扇，要去十万八千里远，却不遂了他意？我闻得唐僧在那大路上等候。他二徒弟猪精，三徒弟沙流精，我当年做妖怪时，也曾会他。且变作猪精的模样，返骗他一场。料猢狲以得意为喜，必不详细堤防。”好魔王，他也有七十二变，武艺也与大圣一般，只是身子狼狽些，欠钻疾，不活达些；把宝剑藏了，念个咒语，摇身一变，即变作八戒一般嘴脸，抄下路，当面迎着大圣，叫道：“师兄，我来也！”

这大圣果然欢喜。古人云：“得胜的猫儿欢似虎”也，只倚着强能，更不察来人的意思。见是个八戒的模样，便就叫道：“兄弟，你往那里去？”牛魔王绰着经儿道：“师父见你许久不回，恐牛魔王手段大，你斗他不过，难得他的宝贝，教我来迎你的。”行者笑道：“不必费心，我已得了手了。”牛王又问道：“你怎么得的？”行者道：“那老牛与我战经百十

Chapter 61

Zhu Bajie Helps to Defeat a Demon King Monkey's Third Attempt to Borrow the Fan

The story tells how the Bull Demon King caught up with the Great Sage Sun and saw him looking very cheerful as he went along with the plantain fan over his shoulder. "So the macaque has also tricked the art of using the fan out of her," the demon king thought. "If I ask him for it back to his face he's bound to refuse, and if he fans me with it and sends me sixty thousand miles away that would be just what he wants. Now I know that the Tang Priest is sitting waiting by the main road. When I was an evil spirit in the old days I used to know his second disciple the Pig Spirit. I think I'll turn myself into a double of the Pig Spirit and play a trick back on him. That macaque will no doubt be so pleased with himself that he won't really be on his guard." The splendid demon king could also do seventy-two transformations and his martial skills were on a par with those of the Great Sage: it was just that he was rather more clumsily built, was less quick and penetrating, and not so adaptable. First he hid the swords then he said the words of the spell, turned himself into the exact likeness of Pig, went down, and met Monkey face to face. "I'm here, brother," he called.

The Great Sage was indeed delighted. As the ancient saying goes, a cat that's won a fight is more pleased with himself than a tiger. Monkey was so confident of his powers that he did not bother to investigate why the new arrival was here, but seeing that he looked like Pig, called out, "Where are you going brother?" The Bull Demon King made up an answer on the spot: "You'd been away for so long that the master wondered if the Bull Demon King's magic powers were too much for you and you couldn't get the treasure. So he sent me to meet you." "There was no need to worry," said Monkey. "I've already got it." "How did you manage that?" the Bull Demon King asked. "Old Bull and I fought



PDF

合，不分胜负。他就撇了我，去那乱石山碧波潭底，与一伙蛟精、龙精饮酒。是我暗跟他去，变作个螃蟹，偷了他所骑的辟水金睛兽，变了老牛的模样，径至芭蕉洞哄那罗刹女。那女子与老孙结了一场干夫妻，是老孙设法骗将来的。”牛王道：“却是生受了。哥哥劳碌太甚，可把扇子我拿。”孙大圣那知真假，也虑不及此，遂将扇子递与他。

原来那牛王，他知那扇子收放的根本；接过手，不知捻个甚么诀儿，依然小似一片杏叶，现出本像。开言骂道：“泼猢猻！认得我么？”行者见了，心中自悔道：“是我的不是了！”恨了一声，跌足高呼道：“咦！逐年家打雁，今却被小雁儿鸽了眼睛。”狠得他暴躁如雷，掣铁棒，劈头便打，那魔王就使扇子搨他一下；不知那大圣先前变螭螬虫入罗刹女腹中之时，将定风丹噙在口里，不觉的咽下肚里，所以五脏皆牢，皮骨皆固；凭他怎么搨，再也搨他不动。牛王慌了，把宝贝丢入口中，双手轮剑就砍。那两个在半空中这一场好杀：

齐天孙大圣，混世泼牛王，只为芭蕉扇，相逢各骋强。粗心大圣将人骗，大胆牛王把扇诓。这一个，金箍棒起无情义；那一个，双刃青锋有智量。大圣施威喷彩





2003

over a hundred rounds without either of us getting the upper hand till he broke off the fight and went to the bottom of the Green Wave Pool in Ragged Rock Mountain for a banquet with a whole lot of lesser dragons and dragons. I tailed him there, turned into a crab, stole the water-averting golden-eyed beast, made myself look like him, and went to the Plantain Cave to trick Raksasi, She as good as married me on the spot and I conned it out of her." "You had to go to a lot of trouble, brother," the Bull Demon King replied. "Can I hold the fan?" Not realizing that this Pig was an impostor, or even considering the possibility, the Great Sage Sun handed him the fan.

Now the Bull Demon King knew the secret of making the fan shrink or grow, and as soon as he had the fan in his hands he made a spell with them that nobody could see, shrunk it back to the size of an apricot leaf, and reverted to his true form. "Bloody macaque," he swore, "do you know who I am now?" As soon as he saw this Monkey regretted making so terrible a mistake. With a cry of anguish he stamped his feet and yelled, "Aagh! After all these years I've been hunting wild geese a gosling has pecked out my eye!" He was now leaping around in a thunderous fury, and he took a crack at the Bull Demon King's head with his iron cudgel. The demon king then fanned him with the fan, not realizing that the Great Sage had inadvertently swallowed the wind-fixing pill he had in his mouth when he turned himself into a tiny insect to go into Raksasi's stomach. This had made all his entrails, his skin and his bones so solid and firm that no matter how hard the Bull Demon King fanned he could not move him. This alarmed the Bull Demon King, who put the treasure in his mouth and fought back, swinging a sword in each hand. The two of them fought a splendid battle up in mid-air:

The Great Sage Equalling Heaven,
The Bull Demon King of evil,
All for the sake of a plantain-leaf fan.
When they met each showed his powers;
The careless Great Sage got the fan by a trick,
But allowed the Bull King to take it back.
One mercilessly raised the golden cudgel,
The other wielded with skill his blue-tipped swords.
The mighty Great Sage belched out coloured mists



雾，牛王放泼吐毫光。齐斗勇，两不良，咬牙锉齿气昂昂。播土扬尘天地暗，飞砂走石鬼神藏。这个说：“你敢无知返骗我！”那个说：“我妻许你共相将！”言村语泼，性烈情刚。那个说：“你哄人妻女真该死！告到官司有罪殃！”伶俐的齐天圣，凶顽的大力王，一心只要杀，更不待商量。棒打剑迎齐努力，有些松慢见阎王。

且不说他两个相斗难分。却表唐僧坐在途中，一则火气蒸人，二来心焦口渴，对火焰山土地道：“敢问尊神，那牛魔王法力如何？”土地道：“那牛王神通不小，法力无边，正是孙大圣的敌手。”三藏道：“悟空是个会走路的，往常家二千里路，一霎时便回，怎么如今去了一日？断是与那牛王赌斗。”叫：“悟能，悟净！你两个，那一个去迎你师兄一迎？倘或遇敌，就当用力相助，求得扇子来，解我烦躁，早早过山，赶路去也。”八戒道：“今日天晚，我想着要去接他，但只是不认得积雷山路。”土地道：“小神认得。且教卷帘将军与你师父做伴，我与你去来。”三藏大喜道：“有劳尊神，功成再谢。”

那八戒抖擞精神，束一束皂锦直裰，擎着钯，即与土地





2005

While the evil Bull King breathed brilliant lights.
Well matched in courage,
Both of them wicked,
They gnashed and ground their teeth in terrible wrath.
Heaven and earth were darkened by the dust they kicked up;
Gods and ghosts alike hid from the flying stones.
“How dare you try to turn a trick against me!”
“I’ll get you for what my wife promised you!”
Coarse was their language and fierce were their tempers.
“For tricking my wife you deserve to die.”
“When I sue you the sentence will surely be death.”
The cunning Great Sage Equalling Heaven,
The murderous Strongarm Demon King:
Both of them only wanting to fight,
Neither of them willing to pause and discuss.
Equal the effort of swords and of cudgel;
Had either relaxed he’d have gone straight to Hell.

The story now tells not of those two locked in their struggle but of the Tang Priest sitting by the road and finding the heat unbearable. He was also very anxious and thirsty. “May I ask you,” he said to the local deity, “what that Bull Demon King’s powers are like?” “He has very great magic,” the local god replied, “and his dharma powers are unlimited. He and the Great Sage Sun are well matched.” “Wukong is a very good traveller,” Sanzang replied. “He can normally go six or seven hundred miles and back in an instant. Why has he been away all day? I’m sure he must be fighting the Bull Demon King.” With that he called for Pig and Friar Sand and asked, “Which of you will go to meet your elder brother? If he is up against an enemy you will have to help him in the fight, get the fan, and come back. I am very impatient to cross these mountains and continue along our way.” “It’s getting late,” Pig replied, “and I’d like to go to meet him. The only thing is that I don’t know the way to Mount Thunder Piled.” “But I do,” the local god said. “Tell the Curtain-lifting General to keep your master company while you and I go there.” Sanzang was delighted. “I am most grateful to you for going to such trouble,” he said, “and I shall thank you again when you have succeeded.”

Pig then summoned up his spirits, tightened the belt round his black

纵起云雾，径回东方而去。正行时，忽听得喊杀声高，狂风滚滚。八戒按住云头看时，原来孙行者与牛王厮杀哩。土地道：“天蓬还不上前怎的？”呆子掣钉钯，厉声高叫道：“师兄，我来也！”行者恨道：“你这夯货，误了我多少大事！”八戒道：“师父教我来迎你，因认不得山路，商议良久，教土地引我，故此来迟；如何误了大事？”行者道：“不是怪你来迟。这泼牛十分无礼！我向罗刹处弄得扇子来，却被这厮变作你的模样，口称迎我，我一时欢悦，转把扇子递在他手，他却现了本像，与老孙在此比并，所以误了大事也。”八戒闻言大怒。举钉钯，当面骂道：“我把你这血皮胀的遭瘟！你怎敢变作你祖宗的模样，骗我师兄，使我兄弟不睦！”你看他没人没脸的使钉钯乱筑。那牛王，一则是与行者斗了一日，力倦神疲；二则是见八戒的钉钯凶猛，遮架不往，败阵就走。只见那火焰山土地，帅领阴兵，当面挡住道：“人力王，且住手。唐三藏西天取经，无神不保，无天不佑，三界通知，十方拥护。快将芭蕉扇来搨息火焰，教他无灾无障，早过山去；不然，上天责你罪愆，定遭诛也。”牛王道：“你这土地，全不察理！那泼猴夺我子，欺我妾，骗我妻，番番无道，我恨不得囫囵吞他下肚，化作大便喂狗，怎么肯将宝贝借他！”





brocade tunic, and took his rake in his hands as he rose up on his cloud with the local god and headed due east. As they were going along they heard great shouts and were buffeted by strong winds. Stopping his cloud for a good look he saw that it was all caused by Monkey and the Bull Demon King fighting. "Why don't you join in, Marshal Tian Peng?" the local deity asked. "What are you waiting for?" At that the idiot brandished his rake and said with a great shout, "Brother, I'm coming." "Idiot," said Monkey bitterly, "you've ruined things for me." "But the master told me to come to meet you," Pig protested. "He asked the local god to guide me as I don't know the way. That's why I'm a bit late. How can you say I've ruined things for you?" "I'm not angry with you for being late," Monkey replied. "It's this damned bull who's a thorough disgrace. I'd got the fan off Raksasi, but he turned himself into your double and came to meet me. I was so pleased to see you that I passed him the fan. He turned back into himself and we've been fighting it out ever since. That's why I said you'd ruined things for me."

This news put Pig into a flaming temper. Raising his rake he shouted abuse to the Bull Demon King's face: "I'll get you, you pox-ridden bag of blood! I'll get you for pretending to be me, your own ancestor, to trick my brother and stir up trouble between us." Watch as he starts lashing out wildly with the rake. The Bull Demon King, who had been fighting Monkey all day, was tiring, and he also realized that he would never be able to withstand the onslaught of Pig's rake, so he fled in defeat. But his way was blocked by a force of spirit soldiers led by the local god of the Fiery Mountains. "Wait, Strongarm King," the local deity said. "All the gods and heavens are protecting Tang Sanzang on his journey west to fetch the scriptures. The Three Worlds all know about him, and the Ten Directions are supporting him. Please lend him your plantain fan to blow out the flames so that he can cross the mountains without danger or disaster. Otherwise Heaven will hold you criminally responsible and you're bound to be executed." "You haven't looked into the rights and wrongs of this at all," King Demon Bull replied. "That damned ape has done one evil thing after another: he's stolen my son, bullied my concubine, and defrauded my wife. I wish I could swallow him whole and turn him into shit to feed to the dogs. I'll never lend him my treasure."

说不了，八戒赶上骂道：“我把你个结心痍！快拿出扇来，饶你性命！”那牛王只得回头，使宝剑又战八戒。孙大圣举棒相帮。这一场在那里好杀：

成精豕，作怪牛，兼上偷天得道猴。
禅性自来能战炼，必当用土合元由。
钉钯九齿尖还利，宝剑双锋快更柔。
铁棒卷舒为主仗，土神助力结丹头。
三家刑克相争竞，各展雄才要运筹。
捉牛耕地金钱长，唤豕归炉木气收。
心不在焉何作道，神常守舍要拴猴。
胡乱嚷，苦相求，三般兵刃响搜搜。
钯筑剑伤无好意，金箍棒起有因由。

只杀得星不光兮月不皎，一天寒雾黑悠悠！

那魔王奋勇争强，且行且斗，斗了一夜，不分上下，早又天明。前面是他的积雷山摩云洞口，他三个与土地、阴兵，又喧哗振耳，惊动那玉面公主，唤丫鬟看是那里人嚷。只见守门小妖来报：“是我家爷爷与昨日那雷公嘴汉子并一个长嘴大耳的和尚同火焰山土地等众厮杀哩！”玉面公主听言，即命



Before the words were all out of his mouth Pig had caught up with him and was saying abusively, "I'll get you, you poxy bull. The fan or your life!" The Bull Demon King had to turn round to fight Pig off with his swords while the Great Sage Monkey wielded his cudgel to help him. It was a fine fight they had there:

A boar turned spirit,
A bull become monster.
A monkey who had robbed Heaven and found the Way.
Dharma-nature can always overcome what has been created;
Earth must be used to combine with the prime cause.
Pointed and sharp were the nine teeth of the rake;
Flexible and keen were the two sword blades.
The movements of the iron cudgel dominated the fray;
The local god formed the cinnabar head.
The three of them struggled to overcome,
Each of them scheming to give play to his powers.
Metal money is best at making the bull draw the plough;
If the boar goes in the oven, wood is finished.
Unless the heart is in it the Way cannot be completed;
To keep the spirit controlled the monkey must be tied up.
Amid wild shouts and desperate pleas
The three types of weapon whistled through the air.
There was no kindness in the blows of rake and sword;
The gold-banded cudgel rose for good reason.
Their fight put out the stars and dimmed the moon;
The sky was filled with a cold, dark dreary fog.

The demon king fought hard and courageously for mastery, falling back all the while. When the dawn came after a whole night of battle there was still no victor, and in front of them now was the entrance to the Cloud-touching Cave on Mount Thunder Piled. The ear-splitting noise that the three of them, the local god and the spirit soldiers were making alarmed Princess Jade, who sent her serving girls to see who was causing the din. The little demons on the doors came in to report, "It's our master. He's fighting the man with a face like a thunder god, another monk with a long snout and big ears, and the local god of the Fiery Mountains and his men." The moment Princess Jade heard this she ordered

外护的大小头目，各执枪刀助力。前后点起七长八短，有百十余口。一个个卖弄精神，拈枪弄棒，齐告：“大王爷爷，我等奉奶奶内旨，特来助力也！”牛王大喜道：“来得好！来得好！”众妖一齐上前乱砍。八戒措手不及，倒拽着钯，败阵而走。大圣纵筋斗云，跳出重围。众阴兵亦四散奔走。老牛得胜，聚众妖归洞，紧闭了洞门不题。

行者道：“这厮骁勇！自昨日申时前后，与老孙战起，直到今夜，未定输赢，却得你两个来接应。如此苦斗半日一夜，他更不见劳困。才这一伙小妖，却又莽壮。他将洞门紧闭不出，如之奈何？”八戒道：“哥哥，你昨日巳时离了师父，怎么到申时才与他斗起？你那两三个时辰，在那里的？”行者道：“别你后，顷刻就到这座山上，见一个女子，问讯，原来就是他爱妾玉面公主。被我使铁棒唬他一唬，他就跑进洞，叫出那牛王来。与老孙鬪言鬪语，嚷了一会，又与他交手，斗了有一个时辰。正打处，有人请他赴宴去了。是我跟他到那乱石山碧波潭底，变作一个螃蟹，探了消息，偷了他辟水金睛兽，假变牛王模样，复至翠云山芭蕉洞，骗了罗刹女，哄得他扇子。出门试演试演方法，把扇子弄长了，只是不会收小。正掬了走处，被他假变做你的嘴脸，返骗了去。故此耽搁两三个时辰也。”

八戒道：“这正是俗语云：‘大海里翻了豆腐船，汤里来，水里去。’如今难得他扇子，如何保得师父过山？且回去，



the senior and junior officers of the guard to take their swords and spears and help their lord. "Good to see you," said the Bull Demon King with delight, "good to see you." All the demons rushed wildly into the attack. It was more than Pig could cope with and he fled in defeat, trailing his rake behind him. The Great Sage sprang aloft out of the multiple encirclement on a somersault cloud; the spirit soldiers broke and ran. Old Bull led his host of demons back to the cave in victory and the doors were shut tightly behind them.

"He's tough, damn him," said Monkey. "He started fighting me at about four yesterday afternoon and we were nowhere near a result when you two came along to help last night. He fought for half a day and a whole night without showing any sign of tiring. And that bunch of little devils who came out just now were a rough lot too. Now he's shut the doors of his cave and won't come out. What are we to do?" "It was about ten yesterday morning when you left the master, brother," Pig said, "so why was it four in the afternoon when you started fighting him? What were you doing for the six hours in between?" "I reached this mountain soon after I left you," Monkey replied, "and saw a woman. When I questioned her she turned out to be his favourite concubine Princess Jade. I gave her a bit of a fright with my cudgel, so she fled into the cave and sent her Bull Demon King out. He and I swapped a few insults then started fighting. We'd been at it for a couple of hours when someone came to invite him to a banquet. I tailed him to the bottom of the Green Wave Pool on Ragged Rock Mountain and turned into a crab to do a little spying. Then I stole his water-averting golden-eyed beast and changed myself into the Bull Demon King's double to go back to the Plantain Cave on Mount Turquoise Cloud, where I conned Raksasi into giving me the fan. I went outside to try the magic spell out on the fan and made it grow, but I didn't know how to make it shrink again. As I was walking along with it on my shoulder he turned himself into your spitting image and tricked it back off me again. That's how I wasted six hours."

"As the saying goes," Pig replied, "it's just like a boatful of beancurd sinking: it came out of the wet and it disappeared into the wet. Easy come, easy go, But how are we going to take our master across the



转路走他娘罢！”土地道：“大圣休焦恼，天蓬莫懈怠。但说转路，就是入了傍门，不成个修行之类，古语云：‘行不由径’，岂可转走？你那师父，在正路上坐着，眼巴巴只望你们成功哩！”行者发狠道：“正是，正是！呆子莫要胡谈！土地说得有理。我们正要与他：

赌输赢，弄手段，等我施为地煞变。
自到西方无对头，牛王本是心猿变。
今番正好会源流，断要相持借宝扇。
趁清凉，息火焰，打破顽空参佛面。
行满超升极乐天，大家同赴龙华宴！”

那八戒闻言，便生努力。殷勤道：

“是是是！去去去！管甚牛王会不会。
木生在亥配为猪，牵转牛儿归土类。
申下生金本是猴，无刑无克多和气。
用芭蕉，为水意，焰火消除成既济。
昼夜休离苦尽功，功完赶赴‘孟兰会’。”

他两个领着土地、阴兵一齐上前，使钉钯，轮铁棒，乒乒乓乓，把一座摩云洞的前门，打得粉碎。唬得那外护头目，战战兢兢，闯入里边报道：“大王！孙悟空率众打破前门





mountains if we're having so hard a time getting the fan? We'll just have to go back and make a bloody detour." "Don't get impatient, Great Sage," the local god said, "and don't try to be lazy, Marshal Tian Peng. If you make a detour that will mean leaving the straight and narrow: you'll never cultivate your conduct that way. As the old saying goes, 'In walking never take a short cut.' You mustn't talk about detours. Your master is waiting by the main road, desperate for your success." "Yes, yes," said Monkey, his resolve stiffened, "don't talk nonsense, idiot. The local deity is right. As for that Bull Demon King, we'll have to"

Struggle for mastery,
Use our powers,
Until we can make the whole earth change.
Since coming to the west he has never met a rival:
The Bull King was originally the mind-ape transformed.
Only today do the sources flow:
We must hold out till we borrow the fan.
Put out the flames in the cool of the dawn,
Smash through obstinate emptiness to visit the Buddha.
When all is fulfilled we will rise to heavenly bliss,
And all go to the assembly under the Dragon-flower Tree."

These words braced Pig's spirits too, and eagerly he said,

"Yes, yes, yes!
Go, go, go!
Never mind what the Bull King's powers are,
Wood grows in the nor'nor'west and is matched with a pig;
The bull-calf will be led back to the earth.
Metal was born in west sou'west and was an ape,
Without any conflict or conquest and full of peace.
We must use the plantain leaf as if it were water
To put out the flames and bring harmony.
Hard work by night and day with never a rest
Will lead us to success and the Ullambana feast."

The two of them led the local deity and his spirit soldiers forward, then battered the doors of the Cloud-touching Cave to pieces with the rake and the cudgel. This so terrified the guard commanders that they rushed inside to report, "Your Majesty, Sun Wukong's brought his troops here



也！”那牛王正与玉面公主备言其事，懊恨孙行者哩。听说打破前门，十分发怒，急披挂，拿了铁棍，从里边骂出来道：“泼猢猻！你是多大个人儿，敢这等上门撒泼，打破我门扇？”八戒近前乱骂道：“泼老剥皮！你是个甚样人物，敢量那个大小！不要走！看钯！”牛王喝道：“你这个嚷糟食的夯货，不见怎的！快叫那猴儿上来！”行者道：“不知好歹的餮草！我昨日还与你论兄弟，今日就是仇人了！仔细吃吾一棒！”那牛王奋勇而迎。这场比前番更胜。三个英雄，厮混在一处。好杀：

钉钯铁棒逞神威，同帅阴兵战老牺。牺牲独展凶强性，遍满同天法力恢。使钯筑，着棍搗，铁棒英雄又出奇。三般兵器叮当响，隔架遮拦谁让谁？他道他为首，我道我夺魁。土兵为证难分解，木土相煎上下随。这两个说：“你如何不借芭蕉扇！”那一个道：“你焉敢欺心骗我妻！赶妾害儿仇未报，敲门打户又惊疑！”这个说：“你仔细堤防如意棒，擦着些儿就破皮！”那个说：“好





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and has smashed down our front doors." The Bull Demon King was just then telling Princess Jade what had happened and feeling thoroughly fed up with Monkey. The news of the front doors being smashed made him beside himself with fury, so he put his armour on immediately and went outside with his iron mace in his hands shouting abusively, "Damned macaque! You must think you're a very big shot indeed, coming here to play the hooligan and smash down my front door." "Old skinflint," retorted Pig, going forward, "who do you think you are, trying to put other people in their place? Don't move! Take this!" "Idiot!" the Bull Demon King replied. "Chaff-guzzler! You're not worth bothering with. Tell that monkey to come here." "You don't know what's good for you, cud-chewer," called Monkey. "Yesterday you were still my sworn brother, but today we're enemies. Watch this carefully!" The Bull Demon King met their onslaught with spirit, and the ensuing fight was even finer than the one before. The three heroes were locked in a *melée*. What a battle!

Rake and iron cudgel showing their might,
Leading the spirit soldiers to attack the ancient beast.
The beast displayed his terrible strength when fighting alone,
Reviving his powers that rivalled those of Heaven.
The rake hit hard,
The mace struck,
The iron cudgel showed its heroic powers.
The three weapons rang against each other,
Blocking and parrying, never giving way.
One said he was the champion,
Another claimed, "I am the best."
The earth soldiers who were watching could hardly tell them
apart.
As wood and earth were locked in combat.
"Why won't you lend us the plantain fan?"
"You had the effrontery to mistreat my wife,
To ruin my son and terrify my concubine.
I haven't punished you for all of that yet,
And now you harass us and beat down my doors."
"Be on your guard against the as-you-will cudgel:
A touch of it will tear your skin open."
"Mind you avoid the teeth of my rake:



生躲避钯头齿，一伤九孔血淋漓！”牛魔不怕施威猛，铁棍高擎有见机。翻云覆雨随来往，吐雾喷风任发挥。恨苦这场都拼命，各怀恶念喜相持。丢架手，让高低，前迎后挡总无亏。兄弟二人齐努力，单身一棍独施为。卯时战到辰时后，战罢牛魔束手回。

他三个含死忘生，又斗有百十余合。八戒发起呆性，仗着行者神通，举钯乱筑。牛王遮架不住，败阵回头，就奔洞门。却被土地、阴兵拦住洞门，喝道：“大力王，那里走！吾等在此！”那老牛不得进洞，急抽身，又见八戒、行者赶来，慌得卸了盔甲，丢了铁棍，摇身一变，变做一只天鹅，望空飞走。

行者看见，笑道：“八戒！老牛去了。”那呆子漠然不知，土地亦不能晓，一个个东张西觑，只在积雷山前后乱找。行者指道：“那空中飞的不是？”八戒道：“那是一只天鹅。”行者道：“正是老牛变的。”土地道：“既如此，却怎生么？”行者道：“你两个打进此门，把群妖尽情剿除，拆了他的窝巢，绝了他的归路，等老孙与他赌变化去。”那八戒与土地，依言攻破洞门不题。





One blow, and nine wounds all gush blood.”
The Bull Monster fearlessly gave play to his might,
Wielding his mace with skill and with cunning.
Their movements turned the rain clouds upside-down,
As each of them snorted out his mists and winds.
This was indeed a battle to the death,
As they fought it out together with hatred in their hearts.
Taking new stances,
Offering openings high and low,
They attacked and they parried with never a mistake.
The two brother disciples were united in their efforts;
The solitary mace showed its might alone.
They battled from dawn till eight in the morning
Till the Bull Demon had to abandon the fight.

With death in their hearts and no thought of survival the three of them fought another hundred or so rounds till Pig took advantage of Monkey's miraculous powers to put all his brute strength into a rain of blows from his rake that were more than the Bull Demon King could withstand. He turned and fled defeated back to his cave, only to find the entrance blocked by the local god and his spirit troops. “Where do you think you're going, Strongarm King?” the local god shouted. “We're here.” As he could not get into his cave the Bull Demon King fled, only to be pursued by Pig and Monkey. In his panic the Bull Demon King tore off his helmet and armour, threw away his mace, shook himself, turned into a swan and flew away.

Monkey looked around and said with a grin, “Pig, Old Bull's gone.” The idiot had not the faintest idea of what had happened and neither had the local god as they looked all around and aimlessly searched Mount Thunder Piled. “Isn't that him flying up there?” said Monkey, pointing. “It's a swan,” Pig replied. “Yes,” said Monkey, “it's what Old Bull turned himself into.” “So what are we going to do about it?” the local god asked. “You two charge in there, wipe all the demons out without quarter and tear down his den,” Monkey replied. “That will cut off his retreat while I go and match transformations with him.” We shall say no more of Pig and the local god smashing their way into the cave as they had been instructed.



这大圣收了金箍棒，捻诀念咒，摇身一变，变作一个海东青，飏的一翅，钻在云眼里，倒飞下来，落在天鹅身上，抱住颈项赚眼。那牛王也知是孙行者变化，急忙抖抖翅，变作一只黄鹰，返来赚海东青。行者又变作一个乌凤，专一赶黄鹰。牛王识得，又变作一只白鹤，长唳一声，向南飞去。行者立定，抖抖翎毛，又变作一只丹凤，高鸣一声。那白鹤见凤是鸟王，诸禽不敢妄动，刷的一翅，淬下山崖，将身一变，变作一只香獐，也些些，在崖前吃草。行者认得，也就落下翅来，变作一只饿虎，剪尾跑蹄，要来赶獐作食。魔王慌了手脚，又变作一只金钱花斑的大豹，要伤饿虎。行者见了，迎着风，把头一幌，又变作一只金眼狻猊，声如霹雳，铁额铜头，复转身要食大豹。牛王着了急，又变作一个人熊，放开脚，就来擒那狻猊。行者打个滚，就变作一只赖象，鼻似长蛇，牙如竹笋，撒开鼻子，要去卷那人熊。

牛王嘻嘻的笑了一笑，现出原身，——一只大白牛。头如峻岭，眼若闪光。两只角，似两座铁塔。牙排利刃。连头至尾，有千余丈长短；自蹄至背，有八百丈高下。——对行者高叫道：“泼猢狲！你如今将奈我何？”行者也就现了原身，抽出金箍棒来，把腰一躬，喝声叫“长！”长得身高万丈，头如泰山，眼如日月，口似血池，牙似门扇，手执一条





Putting away his gold-banded cudgel and saying the words of a spell while making the necessary hand movements, Monkey shook himself and turned into a vulture who soared up into the clouds with his wings beating noisily, then swooped down on the swan, seizing its neck and gouging at its eyes. Realizing that this was Sun Wukong transformed the Bull Demon King braced himself and turned into a golden eagle who gouged back at the vulture. Then Monkey turned into a black phoenix to chase the eagle, only to be recognized by the Bull King, who turned into a white crane and flew off south with a loud call. Monkey stopped, braced his feathers, and turned into a red phoenix, who called loudly too. At the sight of the phoenix, the king of all the birds whom no bird dared treat with disrespect, the white crane swooped down beside the precipice with a beat of his wings, shook himself, and turned into a river-deer grazing in a timid, stupid way at the foot of the cliff. Monkey spotted him, came swooping down too, and turned into a hungry tiger that came running after the river-deer, swishing his tail hungrily. The demon king had to move fast as he transformed himself into a huge leopard with spots like golden coins who turned to savage the hungry tiger. Seeing this, Monkey faced the wind, shook himself, and turned into a golden-eyed lion with a voice like thunder, a brazen head and an iron brow. He spun round to devour the leopard, at which the Bull Demon King immediately became a giant bear that ran after the lion. Monkey then rolled himself up and became an elephant with tusks shaped like bamboo shoots, and a trunk like a python that he stretched out to wrap round the bear.

The Bull Demon King chuckled and switched back into his own original shape as a great white bull with a craggy head and flashing eyes. Each of his horns was like an iron pagoda, and his teeth were rows of sharp swords. He was about ten thousand feet long from head to tail and stood eight thousand feet high at the shoulder. "What are you going to do to me now, damned macaque?" he shouted to Brother Monkey at the top of his voice; at which Monkey too reverted to his own form, pulled out his gold-banded cudgel, bowed forward and shouted "Grow!" He then grew to be a hundred thousand feet tall with a head like Mount Taishan, eyes like the sun and moon, a mouth like a pool of blood and teeth like doors. He raised his iron cudgel and struck at the Bull Demon King's head; and

铁棒，着头就打。那牛王硬着头，使角来触。这一场，真个是撼岭摇山，惊天动地！有诗为证。诗曰：

道高一尺魔千丈，奇巧心猿用力降。

若得火山无烈焰，必须宝扇有清凉。

黄婆矢志扶元老，木母留情扫荡妖。

和睦五行归正果，炼魔涤垢上西方。

他两个大展神通，在半山中赌斗，惊得那过往虚空，一切神众与金头揭谛、六甲六丁、一十八位护教伽蓝都来围困魔王。那魔王公然不惧、你看他东一头，西一头，直挺挺，光耀耀的两只铁角，往来抵触；南一撞，北一撞，毛森森，筋暴暴的一条硬尾，左右敲摇。孙大圣当面迎，众多神四面打，牛王急了，就地一滚，复本像，便投芭蕉洞去。行者也收了法像，与众多神随后追袭。那魔王闯入洞里，闭门不出。概众把一座翠云山围得水泄不通。

正都上门攻打，忽听得八戒与土地、阴兵嚷嚷而至。行者见了，问曰：“那摩云洞事体如何？”八戒笑道：“那老牛的娘子，被我一钯筑死，剥开衣看，原来是个玉面狸精，那伙群妖，俱是些驴、骡、犊、特、獾、狐、貉、獐、羊、虎、糜、鹿等类。已此尽皆剿戮，又将他洞府房廊放火烧了。土地说他还有一处家小，住居此山，故又来这这里扫荡也。”行者道：“贤弟有功。可喜！可喜！老孙空与那老牛赌变化，未





the Bull Demon King hardened his head and charged Monkey with his horns. This was a ridge-rocking, mountain-shaking, heaven-scaring, earth-frightening battle, and there is a poem to prove it that goes:

The Way grows by one foot, the demon by ten thousand;
The cunning mind-ape puts him down by force.
If the Fiery Mountains' flames are to be put out,
The precious fan must blow them cool.
The yellow-wife is determined to protect the primal
ancient;
The mother of wood is set on wiping out the demons.
When the Five Elements are harmonized they return to
the true achievement;
Evil and dirt are refined away as they travel to the west.

The two of them gave such a great display of their magic powers as they fought on the mountain that they alarmed all the deities, the Gold-headed Protector, the Six Jias, the Six Dings and the Eighteen Guardians of the Faith, who were passing through the air, came to surround the demon king. He was not in the least afraid as he butted to east and west with his straight, shining, iron horns, and lashed to north and south with his strong and hairy tail. Sun Wukong stood up to him head on while all the other gods surrounded him till in his despair the Bull Demon King rolled on the ground, turned back into his usual form, and headed for the Plantain Cave. Monkey too put away his magical form and joined in the chase with all the gods, but once in the cave the demon king shut the doors fast. The gods then threw a watertight encirclement around Mount Turquoise Cloud.

Just when they were all about to storm the doors they heard the shouts of Pig arriving with the local god and his spirit soldiers. "How are things in the Cloud-touching Cave?" Monkey asked, greeting him. "I finished off Old Bull's woman with one blow from my rake," grinned Pig, "and when I stripped her I found she was a jade-faced fox spirit. Her demons were all donkeys, mules, bulls, badgers, foxes, racoon dogs, river-deer, goats, tigers, elk, deer and things like that. We killed the lot of them and burnt down all the buildings in the cave. The local god tells me he's got another woman who lives here, so we've come here to wipe her out too." "You've done well, brother," said Monkey. "Congratulations. I

曾得胜。他变做无大不大的白牛，我变了法天象地的身量。正和他抵触之间，幸蒙诸神下降。围困多时，他却复原身，走进洞去矣。”八戒道：“那可是芭蕉洞么？”行者道：“正是！正是！罗刹女正在此间。”八戒发狠道：“既是这般，怎么不打进去，剿除那厮，问他要扇子，倒让他停留长智，两口儿叙情！”

好呆子，抖擞威风，举钯照门一筑，忽辣的一声，将那石崖连门筑倒了一边。慌得那女童忙报：“爷爷！不知甚人把前门都打坏了！”牛王方跑进去，喘嘘嘘的，正告诉罗刹女与孙行者夺扇子赌斗之事，闻报，心中大怒。就口中吐出扇子，递与罗刹女。罗刹女接扇在手，满眼垂泪道：“大王！把这扇子送与那猢狲，教他退兵去罢。”牛王道：“夫人啊，物虽小而恨则深。你且坐着，等我再和他比并去来。”那魔重整披挂，又选两口宝剑，走出门来。正遇着八戒使钯筑门，老牛更不打话，掣剑劈脸便砍。八戒举钯迎着，向后倒退了几步，出门来，早有大圣轮棒当头。那牛魔即驾狂风，跳离洞府，又都在那翠云山上相持。众多神四面围绕，土地兵左右攻击。这一场，又好杀哩：

云迷世界，雾罩乾坤。飒飒阴风砂石滚，巍巍怒气海波浑。重磨剑二口，复挂甲全身。结冤深似海，怀恨





tried competing with Old Bull in transformations, but I couldn't beat him. He turned into a simply enormous white bull, and I made myself as big as heaven and earth. We were just battling it out when all the gods came down and surrounded him. After a long time he turned back into himself and went into the cave." "Is this Plantain Cave?" Pig asked. "Yes yes," Monkey replied, "Raksasi's in here." "Then why don't we storm the place and wipe the lot of them out to get the fan?" said Pig, his blood still up. "Are we going to let the two of them live to be any older and wiser and love each other with tender passion?"

The splendid idiot then summoned up his strength to bring his rake down on the doors so hard that doors, rockface and all collapsed with a mighty rumble. The serving girls rushed inside to report, "Your Majesty, someone's smashed the doors in and we don't know who he is." The Bull Demon King himself had just run panting in and was still telling Raksasi about his fight with Monkey for the fan when he heard this report, which made him very angry indeed. At once he spat out the fan and gave it to Raksasi, who took it in her hands and said tearfully, "Your Majesty, give the macaque the fan if he'll call his troops off." "Wife," the Bull Demon King replied, "it may only be a little thing in itself, but I hate and loathe him. Wait here while I have it out with him again." Once more the demon put on his armour, chose another pair of swords, and went out to find Pig smashing the doors down with his rake. Without a word Old Bull raised his swords and cut at Pig's head. Pig parried with his rake and fell back a few paces till he was outside the doors, where Monkey swung his cudgel at the Bull Demon King's head. The Bull Monster then mounted a storm wind and sprang away from the cave to fight Monkey once more on Mount Turquoise Cloud. All the gods surrounded him, while the local god's soldiers joined in the fray from either side. It was a splendid fight:

Mists obscured the world,
Fog shrouded heaven and earth.
A whistling evil wind sent sand and pebbles rolling;
Towering wrath had the ocean's waves breaking.
With a newly-sharpened pair of swords,
And a body encased in armour once more,
His hatred was deeper than the sea,



越生嗔。你看齐天大圣因功绩，不讲当年老故人。八戒施威求扇子，众神护法捉牛君。牛王双手无停息，左遮右挡弄精神。只杀得那过鸟难飞皆敛翅，游鱼不跃尽潜鳞；鬼泣神嚎天地暗，龙愁虎怕日光昏！

那牛王拼命捐躯，斗经五十余合，抵敌不住，败了阵，往北就走。早有五台山秘魔岩神通广大泼法金刚阻住，道：“牛魔，你往那里去！我等乃释迦牟尼佛祖差来，布列天罗地网，至此擒汝也！”正说间，随后有大圣、八戒、众神赶来。那魔王慌转身向南走；又撞着峨眉山清凉洞法力无量胜至金刚挡住，喝道：“吾奉佛旨在此，正要拿住你也！”牛王心慌脚软，急抽身往东便走；却逢着须弥山摩耳崖毘卢沙门大力金刚迎住道：“你老牛何往！我蒙如来密令，教来捕获你也！”牛王又悚然而退，向西就走；又遇着昆仑山金霞岭不坏尊王永住金刚敌住，喝道：“这厮又将安走！我领西天大雷音寺佛老亲言，在此把截，谁放你也！”那老牛心惊胆战，悔之不及。见那四面八方都是佛兵天将，真个似罗网高张，不能脱命。正在仓惶之际，又闻得行者帅众赶来，他就驾云





2025

And loathing made his fury greater than ever.
In his pursuit of glory the Great Sage Equalling Heaven
No longer regarded the other as an old friend.
Pig was using his might to obtain the fan
While the gods and protectors tried to capture the Bull.
Neither of the Bull King's hands could rest
As he blocked to left and right with heavenly skill.
Birds folded their wings, unable to fly past;
Fish stopped leaping and sank to the bottom.
Ghosts wept, gods howled; the earth and sky were dark;
Dragons and tigers were terrified and the sun was dimmed.

The Bull Demon King fought over fifty rounds for all he was worth till he abandoned the field and fled north, unable to hold out any longer. He was soon blocked by the Vajrapani Bofa from the Hidden Demon Cave on Mount Wutai whose magical powers were very extensive. "Bull Monster," he shouted, "Where are you going? I have been commanded by the Lord Sakyamuni Buddha to spread out heaven-and-earth nets and arrest you here." As he spoke the Great Sage, Pig and all the gods caught up. In his desperation the demon king turned and fled south only to find his way blocked by the Vajrapani Shenzhi of the Cave of Cool Purity on Mount Emei, who shouted, "I am here on the Buddha's orders to take you." The Bull Demon King was now so terrified and exhausted that he turned and fled east, only to be blocked by the Vairocana monk, the Vajrapani Dali of Mo'er Cave on Mount Sumeru, who shouted, "Where are you going, Old Bull? I am on a secret mission from the Tathagata to catch you." The Bull Demon King withdrew in terror once more, this time to the west, where he came up against the imperishable king, the Vajrapani Yongzhu from the Golden Brightness Ridge on Mount Kunlun, shouting, "Where are you going, damn you? I have been personally instructed by the venerable Buddha of the Thunder Monastery in the Western Heaven to cut off your escape this way. Nobody will let you pass." The Old Bull was now trembling with fear, but it was too late for regrets. On all sides he was surrounded by the Buddha's troops and heavenly generals. It really was as if he were caught in a high net from which there was no escape. In his despair he heard Monkey coming after him

头，望上便走。

却好有托塔李天王并哪吒太子，领鱼肚药叉、巨灵神将，幔住空中，叫道：“慢来！慢来！吾奉玉帝旨意，特来此剿除你也！”牛王急了，依前摇身一变，还变做一只大白牛，使两只铁角去触天王。天王使刀来砍。随后孙行者又到。哪吒太子厉声高叫：“大圣，衣甲在身，不能为礼。愚父子昨日见佛如来，发檄奏闻玉帝，言唐僧路阻火焰山，孙大圣难伏牛魔王，玉帝传旨，特差我父王领众助力。”行者道：“这厮神通不小！又变作这等身躯，却怎奈何？”太子笑道：“大圣勿疑，你看我擒他。”

这太子即喝一声“变！”变得三头六臂，飞身跳在牛王背上，使斩妖剑望颈项上一挥，不觉得把个牛头斩下。天王收刀，却才与行者相见。那牛王腔子里又钻出一个头来，口吐黑气，眼放金光。被哪吒又砍一剑，头落处，又钻出一个头来。一连砍了十数剑，随即长出十数个头。哪吒取出火轮儿挂在那老牛的角上，便吹真火，焰焰烘烘，把牛王烧得张狂哮吼，摇头摆尾。才要变化脱身，又被托塔天王将照妖镜照住本像，腾那不动，无计逃生，只叫“莫伤我命！情愿归顺佛家也！”哪吒道：“既惜身命，快拿扇子出来！”牛王道：“扇子在我山妻处收着哩。”



at the head of his forces, so he sprang on his cloud and went up.

At just that moment Heavenly King Li the Pagoda-carrier was encamped in the sky with Prince Nezha, the Fish-bellied Yaksa and the Mighty Miracle God. "Not so fast," he shouted, "not so fast. I am here on the mandate of the Jade Emperor to exterminate you." In his extremity the Bull Demon King shook himself, turned back into the giant white bull, and tried to gore the Heavenly King with his iron horns, while the Heavenly King hacked at him with his sword. Soon Brother Monkey arrived. "Great Sage," Prince Nezha shouted at the top of his voice, "I can't greet you properly as I'm in armour. Yesterday my father and I went to see the Tathagata Buddha, who sent a note to the Jade Emperor. It said that the Tang Priest was held up by the Fiery Mountains and that you couldn't subdue the Bull Demon King, Great Sage. The Jade Emperor then ordered my father to bring his forces here to help." "But this damned creature's magical powers are tremendous," Monkey replied, "and he's turned himself into this. What are we going to do about him?" "Have no doubts," replied Nezha with a smile. "Watch me catch him."

The prince then shouted, "Change!" gave himself three heads and six arms, and took a flying leap upon the Bull Demon King's back. With one swing of his demon-beheading sword he had the bull's head off before he even realized he had done it. The Heavenly King threw down his sword and went to meet Monkey. But another head grew out from the Bull Demon King's throat, its mouth breathing black vapours and its eyes flashing golden light. Nezha cut again, but as the head fell a new one appeared. Nezha's sword cut a dozen heads off and a dozen new heads immediately grew again. Nezha then hung his fire-wheel on the bull's horns, blew on the magic fire, and made it blaze so fiercely that the Bull Demon King bellowed in desperate pain, shaking his head and tail and trying for all he was worth to escape. Just when he was about to do another transformation and get away his true image was fixed in Heavenly King Li's demon-revealing mirror. Now he could make no more changes and he had no way of escape. He could only call out, "Spare my life! I wish to be converted to the Buddhist faith." "If you value your life, hand the fan over at once," said Nezha. "My wife is looking after it," the Bull Demon King replied.

哪吒见说，将缚妖索子解下，跨在他那颈项上，一把拿住鼻头，将索穿在鼻孔里，用手牵来。孙行者却会聚了四大金刚、六丁六甲、护教伽蓝、托塔天王、巨灵神将并八戒、土地、阴兵，簇拥着白牛，回至芭蕉洞口。老牛叫道：“夫人，将扇子出来，救我性命！”罗刹听叫，急卸了钗环，脱了色服，挽青丝如道姑，穿缟素似比丘，双手捧那柄丈二长短的芭蕉扇子，走出门；又见有金刚众圣与天王父子，慌忙跪在地下，磕头礼拜道：“望菩萨饶我夫妻之命，愿将此扇奉承孙叔叔成功去也！”行者近前接了扇，同大众共驾祥云，径回东路。

却说那三藏与沙僧，立一会，坐一会，盼望行者，许久不回，何等忧虑！忽见祥云满空，瑞光满地，飘飘飒飒，盖众神行将近，这长老害怕道：“悟净！那壁厢是谁神兵来也？”沙僧认得道：“师父啊，那是四大金刚、金头揭谛、六甲六丁、护教伽蓝与过往众神。牵牛的是哪吒三太子。拿镜的是托塔李天王。大师兄执着芭蕉扇，二师兄并土地随后，其余的都是护卫神兵。”三藏听说，换了毘卢帽，穿了袈裟，与悟净拜迎众圣，称谢道：“我弟子有何德能，敢劳列位尊圣临凡也！”四大金刚道：“圣僧喜了，十分功行将完！吾等奉佛旨差来助汝，汝当竭力修持，勿得须臾怠惰。”三藏



Hearing this reply, Nezha undid his demon-binding rope and slipped it round his neck, then took him by the nose, ran the rope through it, and led him along by hand. Monkey meanwhile gathered together the four vajrapanis, the Six Dings, the Six Jias, the Guardians of the Faith, Heavenly King Li, the Mighty Miracle God, Pig, the local god and the spirit soldiers to crowd around the white bull and lead him back to the entrance to the Plantain Cave. "Wife," Old Bull called, "bring the fan out and save my life." As soon as she heard this Raksasi took off her jewellery and bright-coloured clothing, dressed her hair like a Taoist nun and put on a white silk habit like a Buddhist one. She came out through the doors carrying the twelve-foot fan with both hands, and at the sight of the vajrapanis, the gods, the Heavenly King and Nezha she fell to her knees in terror, kowtowing in worship and saying, "I beg you Bodhisattvas to spare my husband and me. I present the fan to my brother-in-law Monkey for him to win his glory with." Monkey went forward, took the fan, and rode back east by auspicious cloud with the others.

Sanzang and Friar Sand had been waiting a very long time, sometimes sitting and sometimes standing, for Monkey to come back. They were extremely anxious by the time the sky was suddenly filled with auspicious clouds and the earth was lit up by blessed light as all the gods came whistling through the air towards them. "Wujing," said the venerable elder in terror, "whose divine soldiers are coming from over there?" "Master," said Friar Sand, who could recognize them, "it's the four vajrapanis, the Golden-headed Protector, the Six Jias, the Six Dings, the Guardians of the Faith and all the other passing gods. The one leading the bull is Prince Nezha, and there's Heavenly King Li the Pagoda-carrier holding a mirror. My eldest brother is carrying the plantain fan, and that's second brother and the local god behind him. The others are all escort troops." Hearing this, Sanzang put on his Vairocana mitre and his cassock then went with Friar Sand to welcome the gods and thank them with these words: "What merits do I, your disciple, have that I put all you holy ones to the trouble of coming down to earth?" To this the four vajrapanis replied, "Congratulations, holy monk. The great task has now been achieved. We were sent to help you on the Buddha's orders. You must now continue your self-cultivation and not slacken for a moment." Sanzang

叩齿叩头，受身受命。

孙大圣执着扇子，行近山边，尽气力挥了一扇，那火焰山平平息焰，寂寂除光；行者喜喜欢欢，又搨一扇，只闻得习习潇潇，清风微动；第三扇，满天云漠漠，细雨落霏霏。有诗为证。诗曰：

火焰山遥八百程，火光大地有声名。
火煎五漏丹难熟，火燎三关道不清。
时借芭蕉施雨露，幸蒙天将助神功。
牵牛归佛休颠劣，水火相联性自平。

此时三藏解燥除烦，清心了意。四众皈依，谢了金刚，各转宝山。六丁六甲，升空保护。过往神祇四散。天王、太子，牵牛径归佛地回缴。止有本山土地，押着罗刹女，在旁伺候。

行者道：“那罗刹，你不走路，还立在此等甚？”罗刹跪道：“万望大圣垂慈，将扇子还了我罢。”八戒喝道：“泼贱人，不知高低！饶了你的性命，就彀了，还要讨甚么扇子，我们拿过山去，不会卖钱买点心吃？费了这许多精神力气，又肯与你！雨蒙蒙的，还不回去哩！”罗刹再拜道：“大圣原说扇息了火还我。今此一场，诚悔之晚矣。只因不倜傥，致令劳师动众。我等也修成人道，只是未归正果。见今真身现像归西，我再不敢妄作。愿赐本扇，从立自新，修身养命去



replied amid kowtows that he accepted their commands.

The Great Sage Sun took the fan close to the Fiery Mountains, waved it as hard as he could, and put the flames out. Their glare disappeared. He waved the fan again and the rustle of a cool breeze could be heard; and at the third wave the sky was overcast with cloud and a fine rain began to fall. There is a poem that bears witness to this:

For hundreds of miles the mountains of fire
Lit heaven and earth with notorious flames.
When fire roasts the five passions the elixir cannot be made.
When flame burns the three passes the Way is not pure.
To borrow the plantain fan and bring down rain,
Heavenly gods had to help with their spiritual power.
When the bull is led to the Buddha it must stop being evil;
When water and fire are allied the nature is calm.

Having been relieved of his cares Sanzang stopped worrying. All the hosts then reverently thanked the vajrapanis, who all returned to their mountains, and the Six Dings and Six Jias went back into the sky to give their protection. The deities who had been passing by all went on their way; and the Heavenly King and Nezha led the bull back to hand him over to the Buddha. This left only the local mountain god waiting there with Raksasi under his guard.

“Why aren’t you on your way, Raksasi?” Monkey asked. “What are you standing there waiting for?” “I beg you in your mercy, Great Sage,” she replied, “to give me back the fan.” “You’ve got a cheek, damned bitch,” roared Pig. “We’ve spared your life and that should be enough for you. What do you want the fan for? When we’ve crossed the mountains we’ll be able to sell it for food. Do you think we’re going to give it to you after all the trouble and effort we’ve been to? It’s raining, so be off home with you.” She bowed again and said, “But the Great Sage promised to give it back when he’d put the fire out. I’m very sorry about all that has happened. It was only because I was feeling so upset that I put you to all that trouble. We too have learned to live like human beings. The only thing is that we had not been converted to the pursuit of the true achievement. Now our true bodies have turned to the west, and we will not dare do anything wicked again. I beg you to return the fan so that I

也。”土地道：“大圣！趁此女深知息火之法，断绝火根，还他扇子，小神居此苟安，拯救这方生民，求些血食，诚为恩便。”行者道：“我当时问着乡人说：‘这山扇息火，只收得一年五谷，便又火发。’如何治得除根？”罗刹道：“要是断绝火根，只消连扇四十九扇，永远再不发了。”

行者闻言，执扇子，使尽筋力，望山头连扇四十九扇，那山上大雨淙淙。果然是宝贝：有火处下雨，无火处天晴。他师徒们立在这无火处，不遭雨湿。坐了一夜，次早才收拾马匹、行李，把扇子还了罗刹。又道：“老孙若不与你，恐人说我言而无信。你将扇子回山，再休生事。看你得了人身，饶你去罢！”那罗刹接了扇子，念个咒语，捏做个杏叶儿，噙在口里。拜谢了众圣，隐姓修行。后来也得了正果，经藏中万古流名。罗刹、土地，俱感激谢恩，随后相送。行者、八戒、沙僧，保着三藏遂此前进，真个是身体清凉，足下滋润。

诚所谓：

坎离既济真元合，水火均平大道成。

毕竟不知几年才回东土，且听下回分解。

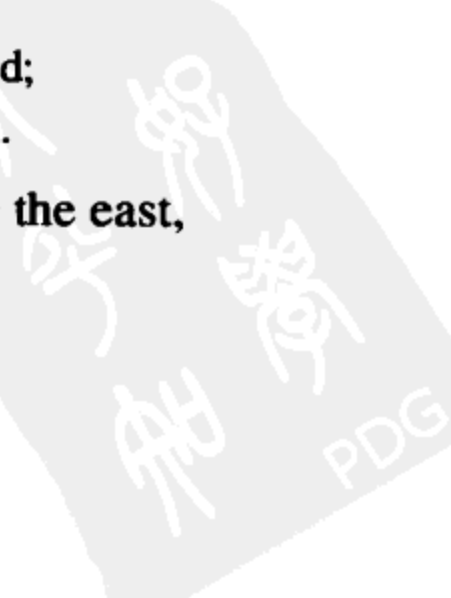


can reform and cultivate myself." "Great Sage," said the local deity, "let us make full use of this woman's knowledge of the art of extinguishing fire to put these fires out for good, and give her back her fan. Then I will be able to live here in peace, help the people who live here, and be given offerings of blood and food. This would truly be a great kindness to me." "I heard the local people saying that when the fan puts the flames out in these mountains they can only gather one harvest before they start burning again," said Monkey. "How are we going to be able to put them out forever?" "All you have to do to put the flames out forever," said Raksasi, "is wave the fan forty-nine times. Then they'll never burn again."

Now that Brother Monkey knew this he took the fan and fanned the mountains with it forty-nine times as hard as he possibly could, whereupon heavy rain began to pour down. The fan really was a treasure: where there were flames it rained, and where there were not the sky was clear. By standing where there no flames master and disciples avoided getting wet. After spending the night sitting there they got the horse and luggage ready the next morning and returned the fan to Raksasi. "If I don't give you it back," Monkey said, "people might say I don't keep my word. Take the fan with you, go back to your mountain and don't make any more trouble. As you've achieved human form I'll spare your life." Taking the fan from him Raksasi said the words of the spell, pinched the thread so that it shrank back to the size of an apricot leaf and put it in her mouth. She then thanked them all and prepared to cultivate her conduct as a hermit. Later she too achieved the true reward and her name was made eternally famous through the scriptures. Raksasi and the local god expressed their deep gratitude to the four sages and escorted them along their way. As Monkey, Pig and Friar Sand escorted Sanzang along his way their bodies felt cool and the ground under their feet was pleasantly damp. This was indeed a case of

With the help of trigrams Kan and Li the primal is compounded;
When fire and water are balanced the Great Way is completed.

If you don't know how many years it was till they returned to the east,
listen to the explanation in the next instalment.



第六十二回

涤垢洗心惟扫塔 缚魔归正乃修身

十二时中忘不得，行功百刻全收。五年十万八千周，休教神水涸，莫纵火光愁。

水火调停无损处，五行联络如钩。阴阳和合上云楼，乘鸾登紫府，跨鹤赴瀛洲。

这一篇词，牌名《临江仙》。单道唐三藏师徒四众，水火既济，本性清凉。借得纯阴宝扇，搨息燥火遥山。不一日行过了八百之程。师徒们散诞逍遥，向西而去。正值秋末冬初时序，见了些：

野菊残英落，新梅嫩蕊生。村村纳禾稼，处处食香羹。平林木落远山现，曲润霜浓幽壑清。应钟气，闭蛰营，纯阴阳，月帝玄溟，盛水德，舜日怜晴。地气下

Chapter 62

Cleansed and with a Washed Heart He Sweeps the Pagoda The Devils Are Captured and Converted; the Body Is Cultivated

Through all the hours it must never be forgotten:
When success is won all time will be put away.
For five years and sixty thousand miles
Do not let the holy water dry up,
Do not allow the fire to flag.
When water and fire are in balance no harm will arise;
The Five Elements are joined as if with hooks.
Ying and Yang in harmony climb the cloud tower,
Riding the phoenix to the purple palace,
And flying on the crane to magical Yingzhou.

This lyric is set to the tune *Lin jiang xian*. It tells how Tang Sanzang and his disciples with the help of water and fire cooled their natures and borrowed the fan that was pure Yin to blow out the flames on the distant mountains. It took them many days to cover the 250 miles as they made their way west feeling relaxed and free of care. It was now the time when late autumn was becoming early winter, and this is what they saw:

The petals of wild chrysanthemums wilting,
The tender new blossom of the plum.
In all the villages crops are gathered in;
Delicious broth is everywhere enjoyed.
As the trees are stripped of leaves distant forests can be seen;
Ravines are thickly frosted and the quiet valleys pure.
In response to the cold season
The silkworms are put away to hibernate.
In pure Yin and Yang
The moon rules over the primal ocean;
Where water is at the full
Shun's sun shines with merciful brightness.



降，天气上升。虹藏不见影，池沼渐生冰。悬崖挂索藤花败，松竹凝寒色更青。

四众行够多时，前又遇城池相近。唐僧勒住马叫徒弟：“悟空，你看那厢楼阁峥嵘，是个甚么去处？”行者抬头观看，乃是一座城池。真个是：

龙蟠形势，虎踞金城。四垂华盖近，百转紫墟平。玉石桥栏排巧兽，黄金台座列贤明。真个是神洲都会，天府瑶京。万里邦畿固，千年帝业隆。蛮夷拱服君恩远，海岳朝元圣会盈。御阶洁净，辇路清宁。酒肆歌声闹，花楼喜气生。未央宫外长春树，应许朝阳彩凤鸣。

行者道：“师父，那座城池，是一国帝王之所。”八戒笑道：“天下府有府城，县有县城，怎么就见是帝王之所？”行者道：“你不知帝王之居，与府县自是不同。你看他四面有十数座门，周围有百十余里，楼台高耸，云雾缤纷。非帝京邦国，何以有此壮丽？”沙僧道：“哥哥眼明，虽识得是帝王之





Earth vapours sink,
Sky vapours rise.
The rainbow is no more to be seen,
While slowly ice forms over the pond.
Flowers fall from the creepers on the cliff,
While bamboo and pine show still greener in the cold.

When the four of them had travelled a lot further they approached a walled and moated city. Reining in the horse the Tang Priest spoke to his disciples: "Wukong, what sort of place is that with all those tall and magnificent buildings?" Monkey looked and saw that the city was like this:

A wall of bronze, shaped like a dragon,
And in the form of a crouching tiger,
From all directions fine carriages approach
And many a wheel has smoothed the roads to it.
Amazing beasts are carved on the balustrades of marble;
Statues of great men stand on pedestals of gold.
This is indeed a blessed capital,
A true metropolis.
Its vast domains are firmly held;
The dynasty has flourished for a thousand years.
To the monarch's goodness the barbarians submit;
Here is the holy gathering from islands and from sea.
Before the palace steps is purity;
Peace reigns on the highways.
The bars are full of noise and song;
Bliss is found in the houses of pleasure.
Outside the palace grow trees of eternal spring
Where phoenixes sing their greetings to the dawn.

"Master," said Monkey, "that city is a royal capital." "The world is full of prefectural cities and county seats." laughed P. "What makes you so sure that this is a royal capital?" "You don't see to realize that royal capitals are different from prefectural cities and county towns," Monkey replied. "Just look. It's got over ten gates and the wall must measure twenty or thirty miles around. Those towers are so high they disappear into the clouds. How could anything except a royal capital be as grand as that?" "You're right, brother," said Friar Sand, "it is a royal city. But



处，却唤做甚么名色？”行者道：“又无牌匾旌号，何以知之？须到城中询问，方可知也。”

长老策马，须臾到门。下马过桥，进门观看。只见六街三市，货殖通财；又见衣冠隆盛，人物豪华。正行时，忽见有十数个和尚，一个个披枷戴锁，沿门乞化，着实的蓝缕不堪。三藏叹曰：“兔死狐悲，物伤其类。”叫：“悟空，你上前去问他一声，为何这等遭罪？”行者依言，即叫：“那和尚，你是那寺里的？为甚事披枷戴锁？”众僧跪倒道：“爷爷，我等是金光寺负屈的和尚。”行者道：“金光寺坐落何方？”众僧道：“转过隅头就是。”行者将他带在唐僧前，问道：“怎生负屈，你说我听。”众僧道：“爷爷，不知你们是那方来的，我等似有些面善。此问不敢在此奉告，请到荒山，具说苦楚。”长老道：“也是。我们且到他那寺中去，仔细询问缘由。”同至山门，门上横写七个金字，“敕建护国金光寺”。师徒们进得门来观看，但见那：

古殿香灯冷，虚廊叶扫风。

凌云千尺塔，养性几株松。

满地落花无客过，檐前蛛网任攀笼。





what's it called?" "How can I tell?" Monkey replied. "There aren't any signs or banners. We'll have to go into it and ask."

The venerable elder whipped on his horse and was soon at a gate, where he dismounted to cross the bridge and go in to look. They saw the six main streets and the three markets, where commerce was flourishing, as well as the imposing clothes of the noble and great. Then as they were walking along they saw a dozen or so Buddhist monks in chains and cangues, heavy boards locked round their necks, begging from door to door. They were dressed in rags. "The fox mourns for the death of the hare," sighed Sanzang. "All things are sorry for their own kind. Go and ask them, Wukong, why they are being punished like that." Doing as he had been told, Monkey asked, "What monastery are you from, monks? Why are you in cangues and chains?" "My lord," said the monks, all falling to their knees, "we are from the Golden Light Monastery and we have been wronged." "Where is the Golden Light Monastery?" Monkey asked. "Just round the corner," they replied. Monkey led them to the Tang Priest and asked them, "How have you been wronged? Tell me." "We don't know where you're from, but you look a little familiar to us, my lords," the monks replied. "We don't dare talk here. Please come to our poor monastery where we can tell you our woes." "Very well," said the venerable elder, "we shall go to their monastery and ask them all the details." They went with them to the monastery gate, over which was a board on which was written in letters of gold

**NATION-PROTECTING GOLDEN LIGHT MONASTERY
FOUNDED BY ROYAL COMMAND**

When master and disciples went inside to look around this is what they saw:

Cold were the lamps in the ancient hall;
Wind blew the leaves along deserted cloisters.
A thousand-foot pagoda touched the clouds;
Pine trees grew to nourish the nature.
Fallen blooms carpeted the unvisited grounds;
Spiders span cobwebs all over the eaves.



空架鼓，枉悬钟，绘壁尘多彩象朦。

讲座幽然僧不见，禅堂静矣鸟常逢。

凄凉堪叹息，寂寞苦无穷。

佛前虽有香炉设，灰冷花残事事空。

三藏心酸，止不住眼中出泪。众僧们顶着枷锁，将正殿推开，请长老上殿拜佛。长老进殿，奉上心香，叩齿三啞。却转于后面，见那方丈檐柱上又锁着六七个小和尚，三藏甚不忍见。及到方丈，众僧俱来叩头，问道：“列位老爷像貌不一，可是东土大唐来的么？”行者笑道：“这和尚有甚未卜先知之法？我们正是。你怎么认得？”众僧道：“爷爷，我等有甚未卜先知之法，只是痛负了屈苦，无处分明，日逐家只是叫天叫地。想是惊动天神，昨日夜间，各人都得一梦：说有个东土大唐来的圣僧，救得我等性命，庶此冤苦可伸。今日果见老爷这般异像，故认得也。”

三藏闻言大喜道：“你这里是何地方？有何冤屈？”众僧跪告：“爷爷，此城名唤祭赛国，乃西邦大去处。当年有四夷朝贡：南，月陀国；北，高昌国；东，西梁国；西，本钵国。年年进贡美玉明珠，娇妃骏马。我这里不动干戈，不去征



The drum-stand was empty,
The bell hung in vain,
And the frescoes could barely be seen through the dust.
Still was the pulpit where no priest could be seen,
Silent the dhyana hall except for the birds.
The desolation made one long to sigh;
Its dreariness caused great pain.
Although an incense burner stood before the Buddha
All was cold ash, withered flowers and desolation.

All this made Sanzang miserable, and he could not help his tears flowing. The monks in their cangues and chains pushed open the doors of the main Buddha-hall and invited him to step inside and worship the Buddha. Sanzang entered, offered the incense of his heart and said the recitation three times. Then he turned round again to see six or seven young monks locked to the pillars outside the abbot's lodgings. It was more than he could bear. When he entered the abbot's lodgings and all the monks came to kowtow to him they asked, "You reverend gentlemen look rather different. Are you from Great Tang in the east?" "You must have second sight," Monkey said with a laugh. "We are indeed, but how could you tell?" "We don't have second sight, my lords," the monks replied. "It's just that because we're so distressed at the injustice we've suffered and because there's nowhere else we can turn, we have been calling on heaven and earth for days on end. Some heavenly deity must have been moved by us because last night we all had the same dream. We were told that a holy monk was coming from Great Tang in the east who would save our lives and right our wrongs. We knew who you were today because you looked rather unusual."

This pleased Sanzang greatly. "What country is this, and what injustice have you suffered?" he asked. "My lord," said the monks on their knees "this country is called Jisai, and it's one of the biggest in the west. In the old days the foreign states all around used to send tribute: Yuetuo in the south, Gaochang to the north, Western Liang in the east, and Benbo to the west. Every year they used to offer fine jade, bright pearls, beautiful women and magnificent horses. We never had to resort to arms or send expeditions against them: they naturally acknowledged us as their



讨，他那里自然拜为上邦。”三藏道：“既拜为上邦，想是你这国王有道，文武贤良。”众僧道：“爷爷，文也不贤，武也不良，国君也不是有道。我这金光寺，自来宝塔上祥云笼罩，瑞霭高升；夜放霞光，万里有人曾见；昼喷彩气，四国无不同瞻。故此以为天府神京，四夷朝贡。只是三年之前，孟秋朔日，夜半子时，下了一场血雨。天明时，家家害怕，户户生悲。众公卿奏上国王，不知天公甚事见责。当时延请道士打醮，和尚看经，答天谢地。谁晓得我这寺里黄金宝塔污了，这两年外国不来朝贡。我王欲要征伐，众臣谏道：我寺里僧人偷了塔上宝贝，所以无祥云瑞霭，外国不朝。昏君更不察理。那些赃官，将我僧众拿了去，千般拷打，万样追求。当时我这里有三辈和尚；前两辈已被拷打不过，死了；如今又捉我辈，问罪枷锁。老爷在上，我等怎敢欺心，盗取塔中之宝！万望爷爷怜念。方以类聚，物以群分，舍大慈大悲，广施法力，拯救我等性命！”

三藏闻言，点头叹道：“这桩事暗昧难明。一则是朝廷失政，二来是汝等有灾。既然天降血雨，污了宝塔，那时节何不启本奏君，致令受苦？”从僧道：“爷爷，我等凡人，怎知





suzerain.” “If they did that your king must understand the Way and your civil and military officials be wise and good,” Sanzang said.

“My lord,” the monks replied to Sanzang’s question, “our country’s civil officials are not wise, our generals are not good, and our monarch does not understand the Way. Auspicious clouds used to gather round the pagoda of our monastery and mists of good omen rose high above it. The glow above it at night could once be seen from thousands of miles away; the coloured vapours were admired by the countries all around. That was why this was a divinely-appointed capital to which all the foreigners sent tribute. But three years ago at midnight on the first day of the first month of autumn it rained blood. The next morning everyone was terrified and miserable. All the ministers submitted a memorial to the throne: they didn’t understand why heaven was so angry with us. Taoists were asked to perform purifications and Buddhist monks to recite sutras as an offering to heaven and earth. Goodness only knows why, but our golden pagoda has been contaminated, and for the last two years no foreign countries have sent tribute. Our king wanted to send armies to punish them, but the officials said that the reason why foreign countries weren’t sending tribute was that the auspicious clouds and mists of good omen had disappeared, and this was because we monks had stolen the treasure from the pagoda in our monastery. The stupid king did not investigate, and those corrupt officials had all us monks arrested. We have been beaten and tortured in every possible way. There used to be three generations of us monks in this monastery, but the two older generations both died off because they couldn’t take the beating and torture. Now we’ve been arrested and made to wear these cangues and chains. Your Honour, we could never be so wicked as to steal the treasure from the pagoda. We implore you to take pity on your fellows and in your great mercy and compassion make wide use of your dharma powers and save our lives.”

At this Sanzang nodded and said with a sigh, “This is an obscure business that will be hard to sort out. The court is ruling badly, and you are suffering a calamity. If it was the rain of blood that contaminated your pagoda why did you not report the fact to your king at the time? Instead you let yourselves in for this calamity.” “We are only common mortals, your lordship, and had no way of telling what heaven had in

天意，况前辈俱未辨得，我等如何处之！”三藏道：“悟空，今日甚时分了？”行者道：“有申时前后。”三藏道：“我欲面君倒换关文，奈何这众僧之事，不得明白，难以对君奏言。我当时离了长安，在法门寺里立愿：上西方逢庙烧香，遇寺拜佛，见塔扫塔。今日至此，遇有受屈僧人，乃因宝塔之累。你与我办一把新笤帚，待我沐浴了，上去扫扫，即看这污秽之事何如，不放光之故何如，访着端的，方好面君奏言，解救他们这苦难也。”

这些枷锁的和尚听说，连忙去厨房取把厨刀，递与八戒道：“爷爷，你将此刀打开那柱子上锁的小和尚铁锁，放他去安排斋饭香汤，伏侍老爷进斋沐浴。我等且上街化把新笤帚来与老爷扫塔。”八戒笑道：“开锁有何难哉？不用刀斧，教我那一位毛脸老爷，他是开锁的积年。”行者真个近前，使个解锁法，用手一抹，几把锁俱退落下。那小和尚俱跑到厨中，净刷锅灶，安排茶饭。三藏师徒们吃了斋，渐渐天昏。只见那枷锁的和尚，拿了两把笤帚进来，三藏甚喜。

正说处，一个小和尚点了灯，来请洗澡。此时满天星月光辉，谯楼上更鼓齐发。正是那：

四壁寒风起，万家灯火明。

六街关户牖，三市闭门庭。





mind. Besides, our elders didn't understand. What could we be expected to do about it?" "What's the time, Wukong?" Sanzang asked. "About four in the afternoon," Monkey replied. "I would like to see the king to present our passport," Sanzang said, "but I cannot solve these monks' problem and report on it to His Majesty. When I left Chang'an I made a vow in the Famen Monastery that on my journey west I would burn incense at every temple I passed, worship the Buddha in every monastery I came across, and sweep every pagoda I saw. Today I have met these monks who have been wronged on account of their pagoda. Will you get me a new broom while I take a bath? I shall then go up to sweep it and find out what has contaminated it and why it does not gleam any longer. Once I have found out the truth it will be much easier to report on it in person to the king and rescue them from their misery."

As soon as the monks in cangues and chains heard this they hurried to the kitchen to fetch a big vegetable chopper that they handed to Pig. "Take this chopper, your lordship," they said, "and cut through the iron locks holding the young monks to the pillars so that they can prepare you some food and tea and wait on your master while he eats and bathes. Meanwhile we shall go out on the streets again to beg for a new broom for your master to sweep the pagoda with." "There's no problem about opening locks," laughed Pig. "We don't need knives or axes. Just ask the hairy-faced gentleman: he's been opening locks for years." Monkey then stepped forward and used lock-opening magic: one touch and the locks all fell open. The young monks all ran into the kitchen to clean up the cooking pots and stove and prepare the meal. When Sanzang and his disciples had eaten and it was gradually getting dark the monks in cangues and chains came in with two brooms to Sanzang's great delight.

As they were talking a young monk came in to light the lamp and invite Sanzang to take his bath. By now the sky was bright with the moon and the stars, and from the look-out towers the watches of the night were being beaten out on the drum. It was indeed the time when

Cold breezes blow around the walls,
And lamps are lit in every house.
Along the streets all the doors are shut;
The gates of the three markets are all closed.



钓艇归深树，耕犁罢短绳。

樵夫柯斧歇，学子诵书声。

三藏沐浴毕，穿了小袖褊衫，束了环绦，足下换一双软公鞋，手里拿一把新笤帚，对众僧道：“你等安寝，待我扫塔去来。”行者道：“塔上既被血雨所污，又况日久无光，恐生恶物；一则夜静风寒，又没个伴侣：自去恐有差池。老孙与你同上如何？”三藏道：“甚好！甚好！”两人各持一把，先到大殿上，点起琉璃灯，烧了香，佛前拜道：“弟子陈玄奘奉东土大唐差往灵山参见我佛如来取经、今至祭赛国金光寺，遇本僧言宝塔被污，国王疑僧盗宝，衔冤取罪，上下难明。弟子竭诚扫塔，望我佛威灵，早示污塔之原因，莫致凡夫之冤屈。”祝罢，与行者开了塔门，自下层望上而扫。只见这塔，真是：

峥嵘倚汉，突兀凌空。正唤做五色琉璃塔，千金舍利峰。梯转如穿窟，门开似出笼。宝瓶影射天边月，金铎声传海上风。但见那虚檐拱斗，绝顶留云。虚檐拱





The fishing boat is sheltered under the trees;
The ploughing ox is let off its rope.
The woodman gives his axe a rest,
While the schoolboy can be heard reciting his lessons.

When Sanzang had bathed he put on a narrow-sleeved tunic, tightened the belt around his waist, put on a pair of boots, and took the new brooms. "You sleep here while I sweep the pagoda," he said to the monks. "The pagoda was contaminated by the rain of blood," Monkey said, "and it hasn't shone for many a long day. There may be evil things living up there. If you go up by yourself on this cold and windy night I'm worried that something might go wrong. Why don't I go with you?" "Very good idea," Sanzang replied, and each carrying a broom they first went up into the main Buddha hall, where Sanzang lit the glazed lamp, burned incense, and bowed to the Buddha saying, "Your disciple Chen Xuanzang has been sent by the Great Tang in the east to worship out Tathagata Buddha on Vulture Peak and fetch the scriptures. I have now reached the Golden Light Monastery in the kingdom of Jisai, where the monks tell me that their pagoda has been contaminated and that they have been unjustly punished because the king suspects them of having stolen the treasure. Your disciple is now going devoutly to sweep the tower in the hope that my Buddha in his great responsiveness will reveal the cause of the contamination and spare these folk from injustice." When he had prayed he and Brother Monkey opened the door of the pagoda and began to sweep it from the ground upwards. That pagoda

Towered to the stars,
Thrust up into space.
It was called the glazed tile pagoda,
The golden sarira spire.
The stairway spiralled like the inside of a cave;
The door seemed to be the door of a coop.
The gleam of the vase reached the moon at the horizon;
The sea breeze carried the sound of its bells.
Look at the eaves and corbel brackets,
The finial in the clouds.
The eaves and corbel brackets
Were of masonry through which the scented breezes blew.



斗，作成巧石穿花凤；绝顶留云，造就浮屠绕雾龙。远眺可观千里外，高登似在九霄中。层层门上琉璃灯，有尘无火；步步檐前白玉栏，积垢飞虫。塔心里，佛座上，香烟尽绝；窗棂外，神面前，蛛网牵蒙。炉中多鼠粪，盏内少油镕。只因暗失中间宝，苦杀僧人命落空。

三藏发心将塔扫，管教重见旧时容。

唐僧用帚子扫了一层，又上一层。如此扫至第七层上，却早二更时分。那长老渐觉困倦，行者道：“困了，你且坐下，等老孙替你扫罢。”三藏道：“这塔是多少层数？”行者道：“怕不有十三层哩。”长老耽着劳倦道：“是必扫了，方趁本愿。”又扫了三层，腰酸腿痛，就于十层上坐倒道：“悟空，你替我把那三层扫净下来罢。”行者抖擞精神，登上第十一层，霎时又上到第十二层。正扫处，只听得塔顶上有人言语。行者道：“怪哉！怪哉！这早晚有三更时分，怎么得有人在这顶上言语？断乎是邪物也！且看看去。”

好猴王，轻轻的挟着笤帚，撒起衣服，钻出前门，踏着





The finial in the clouds
Had mist dragons coiling around the pagoda.
The view stretched out for hundreds of miles;
To climb it was to climb to the heavens.
At the doors of every storey were set glazed lamps,
But full of dust, not light.
All around under the eaves ran marble balustrades,
Covered with filth and insects.
Inside the tower,
By the Buddha statues,
Incense no longer burned.
Outside the windows,
In front of the divine face,
Cobwebs covered all.
The incense-burners were full of mouse-droppings,
The lamps untouched by oil.
Because the treasure had been spirited away
Many a monk had died for nothing.
Sanzang was determined to sweep out the pagoda
And restore to it the beauty that it had before.

When he had swept one storey the Tang Priest went on to sweep the next, and so he continued till he reached the seventh storey. By now it was the second watch of the night and he was beginning to feel exhausted. "You're tired," Monkey said. "Sit here and let me sweep it for you." "How many storeys does it have?" Sanzang asked. "About thirteen I suppose," Monkey replied. Overcoming his weariness the Tang Priest said, "I must sweep it myself to fulfil the vow." By the time he had swept another three storeys his back and his legs were aching. At the tenth he collapsed and said, "Sweep the last three floors for me, Wukong." Monkey summoned up his energy, went to the eleventh floor, and a moment later up to the twelfth. As he was sweeping there he heard voices from in the roof. "That's odd," he thought, "Very odd indeed. It's the third watch. They can't be people talking up there as late as this. I'm sure it's evil spirits. Let's have a look."

The splendid Monkey King put his broom quietly under his arm, tucked up his clothes, slipped out through the door, and stepped on a cloud to take



云头观看。只见第十三层塔心里坐着两个妖精，面前放一盘下饭，一只碗，一把壶，在那里猜拳吃酒哩。行者使个神通，丢了笊帚，掣出金箍棒，拦住塔门喝道：“好怪物！偷塔上宝贝的原来是你！”两个怪物慌了，急起身，拿壶拿碗乱搅，被行者横铁棒拦住道：“我若打死你，没人供状。”只把棒逼将去。那怪贴在壁上，莫想挣扎得动。口里只叫：“饶命！饶命！不干我事！自有偷宝贝的在那里也。”行者使个拿法，一只手抓将过来，径拿下第十层塔中。报道：“师父，拿住偷宝贝之贼了！”三藏正自盹睡，忽闻此言，又惊又喜道：“是那里拿来的？”行者把怪物揪到面前跪下道：“他在塔顶上猜拳吃酒耍子，是老孙听得喧哗，一纵云，跳到顶上拦住，未曾着力。但恐一棒打死，没人供状，故此轻轻捉来。师父可取他个口词，看他是那里妖精，偷的宝贝在于何处。”

那怪物战战兢兢，口叫“饶命！”遂从实供道：“我两个是乱石山碧波潭万圣龙王差来巡塔的。他叫做奔波儿灞，我叫做灞波儿奔。他是鲇鱼怪，我是黑鱼精。因我万圣老龙生了一个女儿，就唤做万圣公主。那公主花容月貌，有二十分人才。招得一个附马，唤做九头驸马，神通广大。前年与龙王来此，显大法力，下了一阵血雨，污了宝塔，偷了塔中的





a better look. Sitting in the middle of the thirteenth storey were two evil spirits with a dish of food, a bowl, and a jug of wine. They were playing the finger-guessing game and drinking. Monkey used his magic powers to get rid of the broom and bring out his gold-banded cudgel, with which he barricaded the entrance to the pagoda and shouted, "So you're the ones who stole the pagoda's treasure, you monsters." The two of them jumped up in their panic, grabbed the jug and bowl, and flung them at him. Monkey deflected them with his iron cudgel and said, "I won't kill you because I need you to give evidence." He just used his cudgel to force them to talk. The devils were pinned against the wall, unable to struggle or even move. All they could do was to repeat, "Spare us, spare us. It was nothing to do with us. The thief isn't here." Monkey used holding magic to carry them single-handed down to the tenth storey, where he said, "Master, I've got the thieves."

This news woke up Sanzang, who had been dozing, with a start of pleasure. "Where did you catch them?" he asked. Dragging the demons over and forcing them to kneel to his master Monkey replied, "They were drinking and playing finger-guessing up in the roof. When I heard the din they were making I shot up by cloud to the roof and blocked their escape. I wasn't rough with them because I was worried that a single blow would kill them and we'd have nobody to give evidence. That's why I brought them here nice and gently. You can take statements from them, Master, and find out where they're from and where the stolen treasure has been hidden."

The demons were still shivering and shaking and saying, "Spare us!" Then they made this true statement. "We were sent by the Infinitely Sage Dragon King of the Green Wave Pool on the Ragged Rock Mountain. His name's Benborba and mine is Baborben. He's catfish spirit and I'm a snakehead fish spirit. Our Infinitely Sage Ancient Dragon has a daughter called the Infinitely Sage Princess. She is as lovely as flowers or the moon and brilliant as well. The Ancient Dragon got a husband for her who would live in the palace. He has tremendous magic powers and he's called Prince Ninehead. He came here the other year with the dragon king to demonstrate his powers by making a blood rain that contaminated the pagoda and stealing the precious sarira relic of the Buddha. The prin-

舍利子佛宝。公主又去大罗天上，凌霄殿前，偷了王母娘娘的九叶灵芝草，养在那潭底下，金光霞彩，昼夜光明。近日闻得有个孙悟空往西天取经，说他神通广大，沿路上专一寻人的不是，所以这些时常差我等来此巡拦。若还有那孙悟空到时，好准备也。”行者闻言，嘻嘻冷笑道：“那孽畜等这等无礼！怪道前日请牛魔王在那里赴会！原来他结交这伙泼魔，专干不良之事！”

说未了，只见八戒与两三个小和尚，自塔下提着两个灯笼，走上来说道：“师父，扫了塔不去睡觉，在这里讲甚么哩？”行者道：“师弟，你来正好。塔上的宝贝，乃是万圣老龙偷了去。今着这两个小妖巡塔，探听我等来的消息，却才被我拿住也。”八戒道：“叫做甚么名字，甚么妖精？”行者道：“才然供了口词，一个叫做奔波儿灞，一个叫做灞波儿奔；一个是鲇鱼怪，一个是黑鱼精。”八戒掣钯就打，道：“既是妖精，取了口词，不打死何待？”行者道：“你不知。且留着活的，好去见皇帝讲话，又好做凿眼去寻贼追宝。”好呆子，真个收了钯，一家一个，都抓下塔来。那怪只叫：“饶命！”八戒道：“正要你鲇鱼、黑鱼做些鲜汤，与那负冤屈的和尚吃哩！”

两三个小和尚，喜喜欢欢，提着灯笼，引长老下了塔。一个先跑报众僧道：“好了！好了！我们得见青天了！偷宝贝





cess then went up to the Daluo Heaven and stole the Queen Mother's nine-lobed magic fungus plant from in front of the Hall of Miraculous Mist. We keep it at the bottom of the pool, and it shines day and night with golden light and a coloured glow. Recently we've heard that Sun Wukong is on his way to fetch the scriptures from the Western Heaven. They say his powers are enormous, and that all along the way he has been looking out for wrongs to right. That's why we keep getting sent here to patrol and stop him when he comes. If that Sun Wukong turns up we're ready for him." At this Monkey gave a mocking laugh. "What an evil beast," he said. "He's unspeakable. No wonder he invited the Bull Demon King to his place for a banquet the other day. He's been extending his contacts among all these damned demons because he's up to no good."

Before he had finished speaking Pig and two or three of the young monks came up the steps from the bottom of the pagoda with lanterns. "Master," Pig said, "why don't you go to bed now that you've swept the pagoda instead of staying here talking?" "You've come at just the right moment, brother," said Monkey. "The pagoda's treasure was stolen by the Infinitely Sage Ancient Dragon. He sent these two little devils I've just captured to patrol the pagoda and keep their ears open for news of us." "What are they called, and what sort of spirits are they?" Pig asked. "They've just confessed everything," Monkey replied. "This one's called Benborba and he's a catfish spirit, and that one's Baborben and he's a snakehead fish spirit." Pig then lifted his rake to strike them. "If they're evil spirits and they've already confessed," he said, "what are we waiting for? Let's kill them." "No," said Monkey, "you don't understand. Keep them alive so that they can tell it all to the king and lead us to catch the thieves and get the treasure back." The splendid idiot then put his rake down again. He and Monkey each carried one of them down the stairs. "Spare us," the demons kept pleading. "I'd like to turn you two fish into soup for those monks who've been mistreated so unjustly," muttered Pig.

The two or three young monks, who were thoroughly delighted, led the venerable elder down the pagoda stairs with their lanterns. One of them ran ahead to tell the other monks. "Good news," he shouted, "good news! Our troubles are over. The reverend gentlemen have caught the



的妖怪，已是爷爷们捉将来矣！”行者教：“拿铁索来，穿了琵琶骨，锁在这里，汝等看守，我们睡觉去，明日再做理会。”那些和尚都紧紧的守着，让三藏们安寝。

不觉的天晓。长老道：“我与悟空入朝，倒换关文去来。”长老即穿了锦襕袈裟，戴了毗卢帽，整束威仪，拽步前进。行者也束一束虎皮裙，整一整绵布直裰，取了关文同去。八戒道：“怎么不带这两个妖贼？”行者道：“待我们奏过了，自有驾帖着人来提他。”遂行至朝门外。看不尽那朱雀黄龙，清都绛阙。三藏到东华门，对阁门大使作礼道：“烦大人转奏，贫僧是东土大唐差去西天取经者，意欲面君，倒换关文。”那黄门官果与通报，至阶前奏道：“外面有两个异容异服僧人，称言南赡部洲东土唐朝差往西方拜佛求经，欲朝我王，倒换关文。”

国王闻言，传旨教宣。长老即引行者入朝。文武百官，见了行者，无不惊怕。有的说是猴和尚，有的说是雷公嘴和尚。个个悚然，不敢久视。长老在阶前舞蹈山呼的行拜，大圣叉着手，斜立在旁，公然不动。长老启奏道：“臣僧乃南赡部洲东土大唐国差来拜西方天竺国大雷音寺佛，求取真经





evil spirits who stole the treasure.” “Fetch chains,” Monkey said, “run them through their shoulder-bones, and lock them up here. Watch over them while we get some sleep. We’ll decide what to do next tomorrow.” The monks then kept a very close watch on the demons while Sanzang and his disciples slept.

Before they knew it it was dawn. “Wukong and I will go to court to present the passport,” Sanzang said, and he put on his brocade cassock and Vairocana mitre. When he was dressed in his majestic vestments he strode forward, accompanied by Monkey, who had tightened his tigerskin kilt and straightened up his tunic and was carrying the passport. “Why aren’t you taking those two demons with you?” Pig asked. “We’ll submit a memorial to the throne first,” Monkey replied, “then I expect the king will send men for them.” They then went to the palace gates, seeing no end of red birds and golden dragons adorning the deep red gateways of the pure capital.

At the Gate of Eastern Splendour Sanzang bowed to the officer in charge and said, “May I trouble Your Honour to report that a monk sent from Great Tang in the east to fetch the scriptures from the Western Heaven begs an audience with His Majesty to present his passport?” The gate officer did indeed make this report, going to the steps of the throne to say, “There are two Buddhist monks with strange faces and strange clothes outside who say they have been sent by the Tang court in the east of the Southern Continent of Jambu to go to the west to worship the Buddha and fetch the scriptures. They request an audience with Your Majesty in order to present their passport.” The king then sent for them.

As the Tang Priest took him into the palace all the civilian and military officials were alarmed at the sight of Monkey. Some called him the monkey monk, and others the thunder-god monk; they were all too terrified to look at him for very long. The Tang Priest bowed to the king with a dance and a loud chant of obeisance, while the Great Sage stood leaning to one side with his arms crossed, not moving. The venerable elder then submitted this memorial: “I am a priest who has been sent by the Great Tang in the east of the Southern Continent of Jambu to worship the Buddha and fetch the true scriptures in Thunder Monastery in the land of India in the

者。路经宝方，不敢擅过。有随身关文，乞倒验方行。”那国王闻言大喜。传旨教宣唐朝圣僧上金銮殿，安绣墩赐坐。长老独自上殿，先将关文捧上，然后谢恩敢坐。

那国王将关文看了一遍，心中喜悦道：“似你大唐王有疾，能选高僧，不避路途遥远，拜我佛取经；寡人这里和尚，专心只是做贼，败国倾君！”三藏闻言，合掌道：“怎见得败国倾君？”国王道：“寡人这国，乃是西域上邦，常有四夷朝贡，皆因国内有个金光寺，寺内有座黄金宝塔，塔上有光彩冲天。近被本寺贼僧，暗窃了其中之宝，三年无有光彩，外国这二年也不来朝，寡人心痛恨之。”三藏合掌笑道：“万岁，‘差之毫厘，失之千里’矣。贫僧昨晚到于天府，一进城门，就见十数个枷纽之僧。问及何罪，他道是金光寺负冤屈者。因到寺细审，更不干本寺僧人之事：贫僧人夜扫塔，已获那偷宝之妖贼矣。”国王大喜道：“妖贼安在？”三藏道：“现被小徒锁在金光寺里。”

那国王急降金牌：“着锦衣卫快到金光寺取妖贼来，寡人亲审。”三藏又奏道：“万岁，虽有锦衣卫，还得小徒去方可。”国王道：“高徒在那里？”三藏用手指道：“那玉阶旁立者



west. As my route lies across your distinguished country I would not dare cross without authorization, and I beg you to verify the passport I have with me and allow me to proceed." The king was very pleased to hear all this, so he summoned the holy priest from Tang to the throne hall, where an embroidered stool was set for him to sit on. Sanzang went into the hall by himself and handed over the passport before gratefully accepting the courtesy stool.

When the king read the passport through he was delighted. "It appears that when your Great Tang emperor was ill he could choose an eminent monk who would not flinch from a long journey to worship the Buddha and fetch the scriptures. But all the monks in our country want to do is to steal, thus destroying the country and ruining their sovereign." When Sanzang heard this he put his hands together and replied, "How can you be so sure they are destroying the country and ruining their sovereign?" "This country of ours is the leading one in the Western Regions. The foreign states all around always used to send tribute because of the golden pagoda in the Golden Light Monastery in this capital. A multi-coloured glow used to shine from the pagoda right up to the sky. But recently the pagoda's treasure has been stolen by the wicked monks in the monastery, and for three years now there has been no coloured glow and no tribute from the foreigners. It is all extremely upsetting for us." "Your Majesty," said Sanzang, smiling as he put his hands together in front of his chest, "a little mistake can lead to a great disaster. Soon after entering the gates of your heavenly capital yesterday I saw a dozen or so monks in cangues. When I asked them why they told me that they were from the Golden Light Monastery and were the victims of injustice. On close investigation in the monastery I found that it was no fault of the monks there. When I swept the pagoda in the middle of the night I captured the thieving devils who had stolen the treasure." "Where are they?" asked the delighted king. "My disciples have them locked up in the Golden Light Monastery," Sanzang replied.

The king ordered royal guards to be sent at once to the Golden Light Monastery to fetch the thieving devils so that he could interrogate them himself. "Your Majesty, I think it would be best if my disciple went with the guards." "Where is he?" the king asked. "Standing by the steps of

便是。”国王见了，大惊道：“圣僧如此丰姿，高徒怎么这等像貌？”孙大圣听见了，厉声高叫道：“陛下，‘人不可貌相，海水不可斗量。’若爱丰姿者，如何捉得妖贼也？”国王闻言，回惊作喜道：“圣僧说的是。朕这里不选人材，只要获贼得宝归塔为上。”再着当驾官看车盖，教锦衣卫好生伏侍圣僧去取妖贼来。那当驾官即备大轿一乘，黄伞一柄，锦衣卫点起校尉，将行者八抬八辮，大四声喝路，径至金光寺。自此惊动满城百姓，无处无一人不来看圣僧及那妖贼。

八戒、沙僧听得喝道，只说是国王差官，急出迎接，原来是行者坐在轿上。呆子当面笑道：“哥哥，你得了本身也！”行者下了轿，搀着八戒道：“我怎么得了本身？”八戒道：“你打着黄伞，抬着八人轿，却不是猴王之职分？故说你得了本身。”行者道：“且莫取笑。”遂解下两个妖物，押见国王。沙僧道：“哥哥，也带挈小弟带挈。”行者道：“你只在此看守行李、马匹。”那枷锁之僧道：“爷爷们都去承受皇恩，等我们在此看守。”行者道：“既如此，等我去奏过国王，却来放你。”八戒揪着一个妖贼，沙僧揪着一个妖贼，孙大圣依旧坐了轿，摆开头搭，将两个妖怪押赴当朝。

须臾，至白玉阶。对国王道：“那妖贼已取来了。”国王遂降龙床，与唐僧及文武多官，同目视之。那怪一个是暴腮





the throne," Sanzang replied. The king was shocked by what he saw. "How can your disciple be so ugly when you, reverend sir, are so handsome?" he asked. When he heard this the Great Sage Sun shouted at the top of his voice, "Your Majesty, you should no more judge people by their faces than you'd measure the sea with a bucket. Good looks would never have captured the thieving devils." This calmed the king's alarm, and he said, "You are right, holy monk. We do not know how to select men of talent here. The ones who catch the thieves and recover the treasure are best." He then ordered his aides to have a carriage prepared and told the royal guards to look after the holy monk as he went to fetch the thieving devils. The aides had a large palanquin with a yellow canopy got ready in which eight guardsmen carried Monkey with eight more as escorts who shouted to clear the way to the Golden Light Monastery. By now the whole city had heard the news; everyone came out to see the holy monk and the thieving devils.

Hearing the shouts Pig and Friar Sand, imagining that the king must have sent some of his officials, hurried out to meet them, only to see Monkey riding in the palanquin. "Now you're yourself again, brother," laughed Pig. "What do you mean?" Monkey asked, putting his hand on Pig to steady himself as he stepped out of the chair. "There you are, being carried by eight men in a carrying chair under a royal yellow canopy," said Pig. "Isn't that the way the Handsome Monkey King should travel? That's why I said you're yourself again." "Stop joking," said Monkey, who then had the two devils brought for him to escort to the king. "Won't you take me along too?" Friar Sand asked. "You stay here and look after the luggage and the horse," Monkey replied. "My lords," said the monks in cangues and chains, "why don't you all go to see His Majesty? We can look after your things here." "In that case we'll all go to report to the king," said Monkey, "and then have you released." With Pig manhandling one devil and Friar Sand the other, Monkey got back into the palanquin, and led the devils to the court.

They were soon at the steps of the throne hall, where the king was told that the devils had arrived. He came down from his dragon throne to examine them with the Tang Priest and his civil and military officials. One of the devils had bulging cheeks, black scales, a pointed mouth and

乌甲，尖嘴利牙；一个是滑皮大肚，巨口长须。虽然是有足能行，大抵是变成的人像。国王问曰：“你是何方贼怪，那处妖精，几年侵吾国土，何年盗我宝贝，一盘共有多少贼徒，都唤做甚么名字，从实一一供来！”二怪朝上跪下，颈内血淋淋的，更不知疼痛。供道：

“三载之外，七月初一，有个万圣龙王，帅领许多亲戚，住居在本国东南，离此处路有百十。潭号碧波，山名乱石。生女多娇，妖娆美色。招赘一个九头驸马，神通无敌。他知你塔上珍奇，与龙王合盘做贼，先下血雨一场，后把舍利偷讫。见如今照耀龙宫，纵黑夜明如白日。公主施能，寂寂密密，又偷了王母灵芝，在潭中温养宝物。我两个不是贼头，乃龙王差来小卒。今夜被擒，所供是实。”

国王道：“既取了供，如何不供自家名字？”那怪道：“我唤做奔波儿灞，他唤做灞波儿奔。奔波儿灞是个鲇鱼怪，灞波儿奔是个黑鱼精。”国王教锦衣卫好生收监。传旨：“赦了金光寺众僧的枷锁，快教光禄寺排宴，就于麒麟殿上谢圣僧获贼之功，议请圣僧捕擒贼首。”

光禄寺即时备了荤素两样筵席。国王请唐僧四众上麒麟殿叙坐。问道：“圣僧尊号？”唐僧合掌道：“贫僧俗家姓陈，





sharp teeth. The other had slimy skin, a fat belly, a big mouth and long whiskers. Although they had legs and could walk it was obvious that they had only assumed a certain appearance of humanity through transformation. "Where are you from, you thieving devils, you evil spirits?" the king asked. "How long have you been preying on this country? Which year did you steal our treasure? How many of you bandits are there? What are your names? I want it all, and I want the truth." The two devils fell to their knees before him, and although blood was gushing from their necks they did not feel the pain. This was what they had to say:

"Three years ago, on the first day of the seventh month, the Infinitely Sage Dragon King brought a crowd of his relations to live in the southeast corner of this country, in the Green Wave Pool on Ragged Rock Mountain about forty miles from here. He has an extremely attractive daughter for whom he found a husband to live in our palace, Prince Ninehead. His magic powers are unbeatable. He knew that you had a rare treasure in your tower, so he plotted with the dragon king to steal it. First he made it rain blood and then he stole the Buddha relic. Now it lights up the dragon palace, which is as bright as day even in the darkest night. Then the princess used her powers to sneak up and steal the Queen Mother's magic fungus to keep the treasure warm in the pool. We two aren't the bandit chiefs. We're just private soldiers sent here by the dragon king who were captured last night. This is the truth."

"As you have made this confession," the king said, "why don't you tell me your names?" "I am Benborba," one of them replied, "and he is Baborben. I am a catfish monster and he is a snakehead monster." The king then told the royal guards to keep them safely behind bars and ordered, "Release all the monks of the Golden Light Monastery from their cangues and chains, and have the Office of Foreign Affairs prepare a banquet in the Unicorn Hall to congratulate the holy monks on their great achievements in catching the thieves. We shall now invite them to capture the ringleaders."

The Office of Foreign Affairs then laid on a double banquet of both meat and vegetarian food, for which the king invited Sanzang and his disciples to take their places in the Unicorn Hall. "May I ask your title, holy monk?" he said to Sanzang, who replied, his hands together, "My

法名玄奘。蒙君赐姓唐，贱号三藏。”国王又问：“圣僧高徒何号？”三藏道：“小徒俱无号。第一个名孙悟空，第二个名猪悟能，第三个名沙悟净：此乃南海观世音菩萨起的名字。因拜贫僧为师，贫僧又将悟空叫做行者；悟能叫做八戒；悟净叫做和尚。”国王听毕，请三藏坐了上席；孙行者坐了侧首左席；猪八戒、沙和尚坐了侧首右席。俱是素果、素菜、素茶、素饭。前面一席荤的，坐了国王；下首有百十席荤的，坐了文武多官。众臣谢了君恩，徒告了师罪，坐定。国王把盏，三藏不敢饮酒，他三个各受了安席酒。下边只听得管弦齐奏，乃是教坊司动乐。你看八戒放开食嗓，真个是虎咽狼吞，将一席果菜之类，吃得罄尽。少顷间，添换汤饭又来，又吃得一毫不剩。巡酒的来，又杯杯不辞。这场筵席，直乐到午后方散。

三藏谢了盛宴。国王又留住道：“这一席聊表圣僧获怪之功。”教光禄寺：“快翻席到建章宫里，再请圣僧定捕贼首，取宝归塔之计。”三藏道：“既要捕贼取宝，不劳再宴。贫僧等就此辞王，就擒捉妖怪去也。”国王不肯，一定请到建章宫，又吃了一席。国王举酒道：“那位圣僧帅众出师，降妖捕贼？”三藏道：“教大徒弟孙悟空去。”大圣拱手应承。国王



lay surname is Chen, and my Buddhist name Xuanzang. My emperor granted me the surname Tang and the title Sanzang." "What are your disciple's title?" the king asked. "They do not have titles," Sanzang replied. "The senior one is called Sun Wukong, the second one Zhu Wuneng, and the third Sha Wujing. These were the names the Bodhisattva Guanyin of the Southern Sea gave them. When they became my disciples I called Wukong Sun the Novice, Wuneng Bajie and Wujing Friar Sand." The king then asked Sanzang to take the place of honour while Monkey sat at his left and Pig and Friar Sand at his right. Their banquet was all vegetarian: fruit, vegetables, tea and rice. In front of them was a table of meat dishes at which sat the king, and below him were a hundred or more tables set with meat dishes for all the civil and military officials. The officials all thanked the king for his kindness, and the disciples sat down with the permission of their master. When all were seated the king raised his goblet, and though Sanzang would not drink his three disciples all drank to the success of the banquet. Woodwinds and strings then began to sound as the court musicians performed. Just watch Pig as he eats for all he is worth, gobbling his food down whole like a tiger or a wolf and emptying the table. Soon more soup and food was brought, only to disappear in the same way. Every time servants brought more wine he drained the cup, never refusing. The feast went on till after midday before it broke up.

When Sanzang expressed his thanks for the sumptuous banquet the king wanted to keep him longer. "It was just a gesture to thank you holy monks for catching the demons." He then ordered the Office of Foreign Affairs to move the banquet to the Jianzhang Palace so that he could discuss with the holy monks how the ringleaders were to be captured and the treasure brought back to the pagoda. "If we are to capture the thieves and recover the treasure," Sanzang said, "another banquet won't be needed. We shall take our leave of Your Majesty now and set off to catch the demons." But the king insisted on taking them to the Jianzhang Palace for another banquet. "Which of you holy monks will lead the force that is to capture the monsters?" he asked, raising his goblet. "Send my senior disciple Sun Wukong," Sanzang replied. The Great Sage raised his clasped hands and bowed in acknowledgement. "If the venerable

道：“孙长老既去，用多少人马？几时出城？”八戒忍不住高声叫道：“那里用甚么人马！又那里管甚么时辰！趁如今酒醉饭饱，我共师兄去，手到擒来！”三藏甚喜道：“八戒这一向勤紧啊！”行者道：“既如此，着沙僧弟保护师父；我两个去来。”那国王道：“二位长老既不用人马，可用兵器？”八戒笑道：“你家的兵器，我们用不得。我弟兄自有随身器械。”国王闻说，即取大觥来，与二位长老送行。孙大圣道：“酒不吃了，只教锦衣卫把两个小妖拿来，我们带了他去做凿眼。”国王传旨，即时提出。二人挟着两个小妖，驾风头，使个摄法，径上东南去了。

噫！他那：

君臣一见腾风雾，才识师徒是圣僧。
毕竟不知此去如何擒获，且听下回分解。

Sun is going how big a force of cavalry and foot will he need," the king asked, "and when will he be setting out?" At this Pig could not restrain himself from shouting, "We won't need any soldiers, and we don't care when we go. With a good meal and a few drinks inside us he and I can go and catch them right now, just by laying our hands on them." "Bajie," said Sanzang with delight, "you're getting very keen." "Very well then," said Monkey. "Friar Sand, you guard the master while we two go." "Even if you two venerable elders don't need troops," the king said, "surely you need weapons." "We don't need your weapons," laughed Pig. "We carry our own." On hearing this the king fetched two huge goblets and drank a toast to them on their journey. "We won't have any more to drink," said Monkey. "But we'd like the royal guards to bring those little demons to us. We need them as guides." The king gave the order and they were brought out at once. Then Monkey and Pig, each firmly grasping a demon, rode the wind and used carrying magic to take them off to the southeast. Indeed,

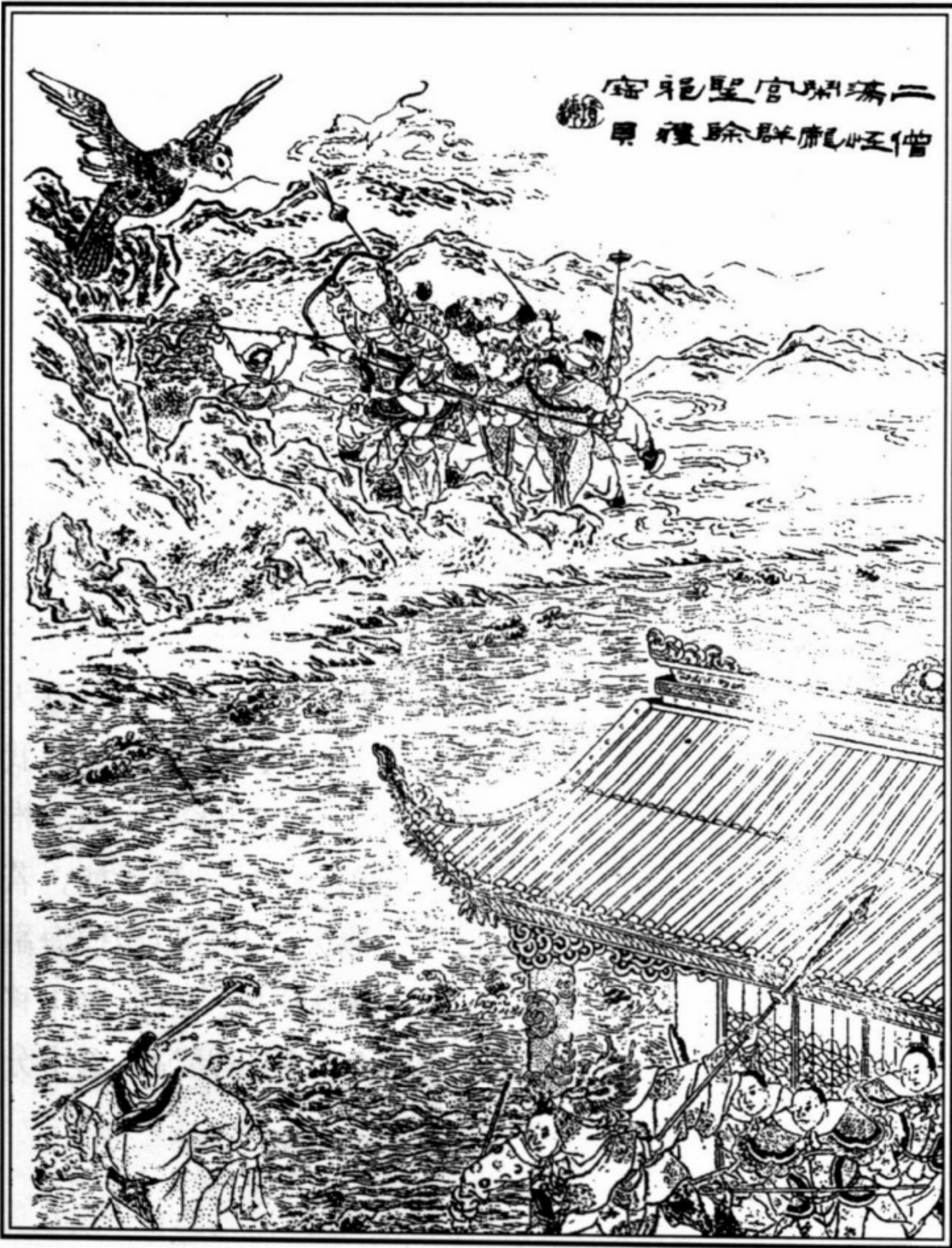
Only when king and court saw the magical clouds

Did they realize that the four of them were truly holy monks.

If you don't know how the capture went and what they found, listen to the explanation in the next instalment.







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第六十三回

二僧荡怪闹龙宫 群圣除邪获宝贝

却说祭赛国王与大小公卿，见孙大圣与八戒腾风驾雾，提着两个小妖，飘然而去。一个个朝天礼拜道：“话不虚传！今日方知有此辈神仙活佛！”又见他远去无踪，却拜谢三藏、沙僧道：“寡人肉眼凡胎，只知高徒有力量，拿住妖贼便了；岂知乃腾云驾雾之上仙也。”三藏道：“贫僧无些法力，一路上多亏这三个小徒。”沙僧道：“不瞒陛下说。我大师兄乃齐天大圣皈依。他曾大闹天宫，使一条金箍棒，十万天兵，无一个对手。只闹得太上老君害怕，玉皇大帝心惊。我二师兄乃天蓬元帅果正。他也曾掌管天河八万水兵大众。惟我弟子无法力，乃卷帘大将受戒。愚弟兄若干别事无能，若说擒妖缚怪，拿贼捕亡，伏虎降龙，踢天弄井，以至搅海翻江之类，略通一二。这腾云驾雾，唤雨呼风，与那换斗移星，担山赶月，特余事耳，何足道哉！”国王闻说，愈十分

Chapter 63

Two Monks Wipe out the Demons in the Dragon Palace The Sages Destroy Evil and Recover the Treasure

The story tells how the king of Jisai and his officials high and low watched as the Great Sage Monkey and Pig disappeared by wind and cloud, carrying the two demons with them. Then all of them bowed in homage to heaven, saying, "Their fame is well founded. Only today can we really believe that such immortals and living Buddhas exist." As Monkey and Pig vanished into the distance the king bowed again to thank Sanzang and Friar Sand. "Our mortal eyes were only able to see that your illustrious disciples had the power to capture thieving devils. We never realized that you were superior immortals with the power to ride on winds and clouds." "I do not have any dharma powers," Sanzang replied. "On my journey I have depended very much on my three disciples."

"I tell you the truth, Your Majesty," said Friar Sand. "My senior fellow-disciple is the Great Sage Equalling Heaven who has been converted. He once made havoc in Heaven, and none of the hundred thousand heavenly troops was a match for his gold-banded cudgel. He had the Supreme Lord Lao Zi and the Jade Emperor both scared. My next senior fellow-disciple is Marshal Tian Peng, now a faithful Buddhist. He once commanded 80,000 sailors on the River of Heaven. I'm the only one of us with no magic powers: I was the Curtain-lifting General before I took my vows. We're useless at everything except capturing demons and monsters, arresting thieves and runaways, subduing tigers and dragons, and kicking the sky into a well. And we know a thing or two about stirring up the sea and turning rivers upside-down. Oh yes, and then there's riding clouds and mists, summoning wind and rain, moving the stars around in the sky, carrying mountains, and chasing the moon: but those are just extras." All this made the king treat them with very great respect indeed.



PDF

加敬。请唐僧上坐，口口称为“老佛”，将沙憎等皆称为“菩萨”。满朝文武欣然，一国黎民顶礼不题。

却说孙大圣与八戒驾着狂风，把两个小妖摄到乱石山碧波潭，住定云头。将金箍棒吹了一口仙气，叫“变！”变作一把戒刀，将一个黑鱼怪割了耳朵，鲇鱼精割了下唇，撇在水里，喝道：“快早去对那万圣龙王报知，说我齐天大圣孙爷爷在此，着他即送祭赛国金光寺塔上的宝贝出来，免他一家性命！若进半个‘不’字，我将这潭水搅净，教他一门儿老幼遭诛！”

那两个小妖，得了命，负痛逃生，拖着锁索，淬入水内，唬得那些鼋鼍龟鳖，虾蟹鱼精，都来围住问道：“你两个为何拖绳带索？”一个掩着耳，摇头摆尾；一个侮着嘴，跌脚捶胸；都嚷嚷闹闹，径上龙王宫殿报：“大王，祸事了！”那万圣龙王正与九头驸马饮酒，忽见他两个来，即停杯问何祸事。那两个即告道：“昨夜巡拦，被唐僧、孙行者扫塔捉获，用铁索拴锁。今早见国王，又被那行者与猪八戒抓着我两个，一个割了耳朵，一个割了嘴唇，抛在水中，着我来报，要索那塔顶宝贝。”遂将前后事，细说了一遍。那老龙听说是孙行者齐天大圣，唬得魂不附体，魄散九霄。战兢兢





Inviting Sanzang to take the place of honour, he kept addressing him as "Buddha" and referring to Friar Sand and the others as bodhisattvas. All the civil and military officials were delighted, and the citizens of the country kowtowed to them.

The story switches to the Great Sage Monkey and Pig riding their storm wind to the Green Wave Pool on the Ragged Rock Mountain, where they stopped their clouds. Blowing a magic breath on his gold-banded cudgel he told it to change and turned it into a monk's knife with which he cut an ear off the snakehead and the lower lip of the catfish, then threw the two demons into the water with a shout of, "Tell the Infinitely Sage Dragon King that Lord Sun, the Great Sage Equalling Heaven, is here. If he wants me to spare the lives of him and his family he'd better hand over the treasure from the pagoda of the Golden Light Monastery in Jisai at once. If there's even the hint of a 'no' from him I'll give this pool such a stirring that there'll be no water left in it and then exterminate his whole family."

Having been given this order the two little devils fled for their lives in great pain, jumping into the water, chains, ropes and all, to the alarm of the various turtle, alligator, shrimp, crab and fish spirits, who crowded round them to ask, "Why are you roped and chained?" Once of them shook his head and waved his tail with his hand over his ear; the other stamped and beat his chest as he covered his mouth. There was much shouting and commotion as they both went to the dragon king's palace to report, "Disaster, Your Majesty."

The Infinitely Sage Dragon King was drinking with his son-in-law Prince Ninehead when the two of them arrived. "What disaster?" the dragon king asked, putting down his cup. "We were on sentry duty last night," they reported, "when the Tang Priest and Sun the Novice captured us as they were sweeping the pagoda. We were chained up and taken to see the king this morning. Then Sun the Novice and Pig dragged us here. One of us had an ear cut off and the other a lip. Then they threw us into the water to come to ask for the treasure from the top of the pagoda." They then told the whole story in great detail. The news about Sun the Novice, the Great Sage Equalling Heaven, gave the ancient dragon

对驸马道：“贤婿啊，别个来还好计较，若果是他，却不善也！”驸马笑道：“太岳放心。愚婿自幼学了些武艺，四海之内，也曾会过几个豪杰，怕他做甚！等我出去与他交战三合，管取那厮缩首归降，不敢仰视。”

好妖怪，急纵身披挂了，使一般兵器，叫做月牙铲，步出宫，分开水道，在水面上叫道：“是甚么齐天大圣！快上来纳命！”行者与八戒，立在岸边，观看那妖精怎生打扮：

戴一顶烂银盔，光欺白雪；贯一副兜鍪甲，亮敌秋霜。上罩着锦征袍，真个是彩云笼玉；腰束着犀纹带，果然像花蟒缠金。手执着月牙铲，霞飞电掣；脚穿着猪皮靴，水利波分。远看时一头一面，近睹处四面皆人。前有眼，后有眼，八方通见；左也口，右也口，九口言论。一声叱喝长空振，似鹤飞鸣贯九宸。

他见无人对答，又叫一声：“那个是齐天大圣？”行者按一按

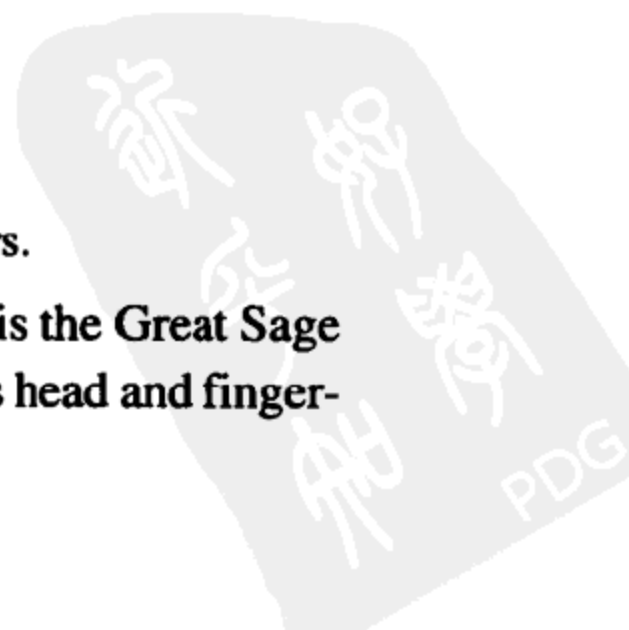


such a fright that his souls left his body and were scattered beyond the sky. "Son-in-law," he said to the prince, shivering and shaking, "anyone else would have been easy enough to deal with; but if it's him it's terrible." "Relax, father-in-law," the prince replied. "I've been studying the martial arts since childhood and made friends with quite a few of the world's heroes. He's nothing to be scared of. After three rounds with me I guarantee the wretch will surrender with his head hanging so low he won't even dare look you in the face."

The splendid demon jumped to his feet, put on his armour, took the weapon he used, a crescent-bladed halberd, walked out of the palace, parted the waters, and when he reached the surface called out, "What's all this about a 'Great Sage Equalling Heaven'? Come and give yourself up at once." Standing on the bank, Pig and Monkey saw how the evil spirit was dressed:

A silver helmet on his head,
Outshone the whitest snow;
The suit of armour that he wore
Was higher than autumn frost.
Over it was a battle-robe of brocade,
With dragons, cloud-patterns and pearls;
The rhinoceros-patterned belt at his waist
Was like a python wrapped in gold.
He held a crescent halberd
That flew and flashed like lightning;
The pigskin boots on his feet
Moved as smoothly as water or waves.
From a distance he seemed to have only one face and head,
But seen from close to there were faces all around him:
Eyes in front and eyes behind
That could see in all directions;
Mouths to the left and mouths to the right,
Nine of them, all talking.
One shout from him would make the sky shake
Like the call of the crane resounding through the stars.

As nobody answered he shouted again, "Which of you is the Great Sage Equalling Heaven?" Touching the golden band round his head and finger-



金箍，理一理铁棒道：“老孙便是。”那怪道：“你家居何处？身出何方？怎生得到祭赛国，与那国王守塔，却大胆获我头目，又敢行凶，上吾宝山索战？”行者骂道：“你这贼怪，原来不识你孙爷爷哩！你上前，听我道：

老孙祖住花果山，大海之间水帘洞。
自幼修成不坏身，玉皇封我齐天圣。
只因大闹斗牛宫，天上诸神难取胜。
当请如来展妙高，无边智慧非凡用。
为翻筋斗赌神通，手化为山压我重。
整到如今五百年，观音劝解方逃命。
大唐三藏上西天，远拜灵山求佛颂。
解脱吾身保护他，炼魔净怪从修行。
路逢西域祭赛城，屈害僧人三代命。
我等慈悲问旧情，乃因塔上无光映。
吾师扫塔探分明，夜至三更天籁静。
捉住鱼精取实供，他言汝等偷宝珍。
合盘为盗有龙王，公主连名称万圣。
血雨浇淋塔上光，将他宝贝偷来用。
殿前供状更无虚，我奉君言驰此境。



ing his iron cudgel, Monkey replied, "I am." "Where do you live?" the demon asked. "Where are you from? What brought you to Jisai to look after the king's pagoda? Why did you have the effrontery to capture and mutilate two of our officers? And why are you here demanding battle now?" "Thieving devil," replied Monkey abusively, "it's obvious you don't know who I am. Come a little closer and I'll tell you:

My people come from the Mount of Flowers and Fruit,
From the Water Curtain Cave in the middle of the sea.
Since childhood I have made my body indestructible;
The Jade Emperor created me Heaven-equalling Sage.
When I made havoc in the Dipper and Bull Palace
All the gods of Heaven were not enough to beat me.
The Buddha then was asked to use his great and subtle powers;
His infinite wisdom went beyond the mortal world.
When I matched my powers with his and made my somersaults
His hand turned to a mountain and crushed me underneath.
There I was kept for full five hundred years,
And only was released when converted by Guanyin
Because Sanzang was going to the Western Heaven
To seek the Buddha's words at distant Vulture Peak.
She freed me then to escort the holy monk,
To clear up all the monsters and purify my conduct.
Our journey led to Jisai in the regions of the west
Where there monkish generations have been cruelly mistreated.
When in our mercy we asked them what had happened
We learned that the pagoda no longer shone with light.
My master swept it clean to find out the reason.
In the deep silence of the night's third watch,
We captured the demons and extracted their confessions:
They said you were the thief who had stolen the great treasure,
Conspiring to be a robber with the ancient dragon king
And the princess who is also known as Infinitely Sage.
Your rain of blood washed out the pagoda's magic light
And you brought the treasure back to use it here yourselves.
The confession that they made was true in every detail,
And we have come here now on His Majesty's own orders.
That is why we looked for you and challenge you to battle:

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所以相寻索战争，不须再问孙爷姓。
快将宝贝献还他，免汝老少全家命。
敢若无知骋胜强，教你水涸山颓都蹭蹬！”

那驸马闻言，微微冷笑道：“你原来是取经的和尚，没要紧罗织管事！我偷他的宝贝，你取佛的经文，与你何干，却来厮斗！”行者道：“这贼怪甚不达理！我虽不受国王的恩惠，不食他的水米，不该与他出力；但是你偷他的宝贝，污他的宝塔，屡年屈苦金光寺僧人，他是我一门同气，我怎么不与他出力，辨明冤枉？”驸马道：“你既如此，想是要行赌赛。常言道：‘武不善作。’但只怕起手处，不得留情，一时间伤了你的性命，误了你去取经！”

行者大怒，骂道：“这泼贼怪，有甚强能，敢开大口！走上来，吃老爷一棒！”那驸马更不心慌，把月牙铲架住铁棒，就在那乱石山头，这一场真个好杀：

妖魔盗宝塔无光，行者擒妖报国王。小怪逃生回水内，老龙破胆各商量。九头驸马施威武，披挂前来展素强。怒发齐天孙大圣，金箍棒起十分刚。那怪物，九个头颅十八眼，前前后后放毫光；这行者，一双铁臂千斤力，蔼蔼纷纷并瑞祥。铲似一阳初现月，棒如万里遍飞





Never will you need to ask my name again.
Give the king back his treasure this instant
If you want to save the lives of all members of your family.
Should you in your folly try to make resistance
Your pool will be dried out and your palace smashed to ruins.”

When the prince heard all this he replied with a touch of a mocking smile, “If you’re monks going to fetch the scriptures you shouldn’t be trumping up charges where it’s none of your business. So what if I stole their treasure? You’re going to fetch your Buddhist scriptures and it’s nothing to do with you. Why are you here looking for a fight?” “Thieving devil,” said Monkey, “you’ve got no idea of right and wrong. The king’s done us no favours. We don’t drink his kingdom’s waters or eat its grain. We were under no obligation to do thing for him. But you have stolen his treasure, contaminated his pagoda, and brought years of misery to the monks in the Golden Light Monastery. They are our fellow believers, so of course we’ll make an effort for them and right their wrong.” “So it looks as though you want a fight,” said the prince. “As the saying goes, the warrior avoids unnecessary combat; but once I start there’ll be no mercy, you’ll be dead in next to no time, and that will be the end of going to fetch the scriptures.”

“Bloody thieving devil,” Monkey cursed back, “you must think you’re quite a fighter, talking big like that. Come here and take this!” The prince was not flustered in the least as he blocked the cudgel with his crescent-bladed halberd. A fine battle ensued on the Ragged Rock Mountain.

Because the monster stole the treasure the pagoda was dark;
Monkey went to catch the demons for the sake of the king;
The little devils fled for their lives back into the water;
The ancient dragon took counsel in his terror.
Prince Ninehead showed his might
As he went out in armour to exercise his powers.
The angry Great Sage Equalling Heaven
Raised his gold-banded cudgel that was very hard indeed.
In the monster’s mine heads were eighteen eyes
Shining bright as they looked in all directions.
Monkey’s iron arms were immensely strong
And auspicious lights glowed all around.



霜。他说“你无干休把不平报！”我道“你有意偷宝真不良！那泼贼，少轻狂，还他宝贝得安康！”棒迎铲架争高下，不见输赢练战场。

他两个往往来来，斗经三十余合，不分胜负。猪八戒立在山前，见他们战到酣美之处，举着钉钯，从妖精背后一筑。原来那怪九个头，转转都是眼睛，看得明白。见八戒在背后来时，即使铲钯架着钉钯，铲头抵着铁棒。又耐战五七合，挡不得前后齐轮，他却打个滚，腾空跳起，现了本像，乃是一个九头虫，观其形象十分恶，见此身模怕杀人！他生得：

毛羽铺锦，团身结絮。方圆有丈二规模，长短似鼋鼍样致。两只脚尖利如钩，九个头攒环一处。展开翅极善飞扬，纵大鹏无他力气；发起声远振天涯，比仙鹤还能高唳。眼多炯灼幌金光，气傲不同凡鸟类。

猪八戒看见心惊道：“哥啊！我自为人，也不曾见这等个恶物！是甚血气生此禽兽也？”行者道：“真个罕有！真个罕有！等我赶上打去！”好大圣，急纵祥云，跳在空中，使铁棒照头便打。那怪物大显身，展翅斜飞，飏的打个转身，掠





The halberd was like a new moon's crescent,
The cudgel like flying frost.
"Why don't you give up trying to right wrongs?"
"You were wrong to steal the pagoda's treasure.
Behave yourself, damned devil,
And give me back the treasure if you want to live."
Cudgel and halberd fought for mastery:
Neither emerged as victor in the fight.

The two of them fought hard for over thirty rounds without either of them emerging as winner. Pig, who was standing on the mountain admiring the sweetness and beauty of their fight, raised his rake and brought down on the evil spirit from behind. Now the monster's nine heads all had eyes in them, and he could see Pig coming behind him very clearly, so he now used the buttend of his halberd to block the rake while holding off the cudgel with the blade. He resisted for another six or seven rounds until he could hold out no longer against the weapons that were swinging at him from before and behind, when he rolled away and leapt up into the sky in his true form as a nine-headed bird. He looked thoroughly repulsive: the sight of him was enough to kill one with horror:

His body all covered in feathers and down,
His girth was some twelve feet measured around,
And he was as long as an old crocodile.
His two feet were as sharp as book-shaped blades,
And his nine heads were all set in a circle.
When he opened his wings he could fly superbly:
Not even the roc could match his great strength.
His voice could resound to the edge of the sky,
With an echo even louder than the call of the crane.
Bright flashed golden light from his many pairs of eyes;
His pride far outstripped that of ordinary birds.

The sight alarmed Pig, who said, "Brother, I've never seen anything as ugly in all my days. What sort of blood could that monstrous bird have been born of?" "There's nothing like him," Monkey replied, "nothing. I'm going up to kill him." The splendid Great Sage then leapt up on his cloud into mid-air, where he struck at the monster's head with his cudgel. The monster now displayed the power of his body as he swooped

到山前，半腰里又伸出一个头来，张开口如血盆相似，把八戒一口咬着鬃，半拖半扯，捉下碧波潭水内而去。及至龙宫外，还变作前番模样，将八戒掷之于地，叫：“小的们何在？”那里面鲭鮓鲤鳅之鱼精，龟鳖鼉鼉之介怪，一拥齐来，道声“有！”驸马道：“把这个和尚，绑在那里，与我巡拦的小卒报仇！”众精推推嚷嚷，抬进八戒去时，那老龙王欢喜，迎出道：“贤婿有功，怎生捉他来也？”那驸马把上项原故，说了一遍。老龙即命排酒贺功不题。

却说孙行者见妖精擒了八戒，心中惧道：“这厮恁般利害！我待回朝见师，恐那国王笑我，待要开言骂战，曾奈我又单身？况水面之事不惯。且等我变化了进去，看那怪把呆子怎生摆布。若得便，且偷他出来干事。”好大圣，捻着诀，摇身一变，还变做一个螃蟹，淬于水内，径至牌楼之前。原来这条路是他前番袭牛魔王盗金睛兽走熟了的。直至那宫阙之下，横爬过去。又见那老龙王与九头虫合家儿欢喜饮酒。行者不敢相近，爬过东廊之下，见几个虾精蟹精，纷纷纭纭耍子。行者听了一会言谈，却就学语学话，问道：“驸马爷爷拿来的那长嘴和尚，这会死了不曾？”众精道：“不曾死。缚在那西廊下哼的不是？”



down, his wings outspread, then turned with a roaring noise to come low over the mountain and shoot out from his waist another head with a mouth open wide like a bowl of blood. His beak gripped Pig's bristles at the first attempt, then he dragged Pig to the pool and pulled him in. Once back outside the dragon palace he turned himself back into what he had been before, threw Pig to the ground, and said, "Where are you, little ones?" Thereupon the mackerel, trout, carp, mandarin fish, hard and soft-shelled tortoises, and alligators, who were all armoured demons, rushed forward with a shout of, "Here!" "Take this monk and tie him up for me," said the prince. "This will be revenge for our patrolling sentries." Shouting and pushing, the spirits carried Pig inside, to the delight of the ancient dragon king, who came out to meet the prince with the words, "Congratulations, son-in-law. How did you catch him?" The prince then told him the whole story, after which the ancient dragon ordered a celebratory banquet, which we need not describe.

Instead the story tells how Monkey thought in terror after the evil spirit had captured Pig, "This monster is terrible. But if I go back to the court to see the master the king will probably laugh at me. But if I challenge him to battle again how will I deal with him single-handed? Besides, I'm not used to coping in water. I'll just have to turn myself into something to get inside and see what the evil spirit has done with Pig. If it's possible I'll sneak him out of there to help me." The splendid Great Sage then made magic with his fingers, shook himself, turned into a crab again, and plunged into the water till he was outside the archway again. He knew the way from when he had come here the previous time and stolen the Bull King's water-averting golden-eyed beast. When he reached the gateway to the palace he walked in sideways to see the ancient dragon king, the nine-headed monster and their whole family drinking together to celebrate. Not daring to go too close. Monkey crawled under the eaves of the eastern verandah, where several shrimp and crab spirits were fooling around and amusing themselves. He listened to them for a while then said, imitating their way of talking, "Is the long-snouted monk the prince brought here dead or alive?" "He's alive," the spirits all replied, "and tied up. Can't you see him groaning under the western verandah over there?"

行者听说，又轻轻的爬过西廊。真个那呆子绑在柱上哼哩。行者近前道：“八戒，认得我么？”八戒听得声音，知是行者，道：“哥哥，怎么了！反被这厮捉住我也！”行者四顾无人，将钳咬断索子叫走。那呆子脱了手道：“哥哥，我的兵器，被他收了，又奈何？”行者道：“你可知道收在那里？”八戒道：“当被那怪拿上宫殿去了。”行者道：“你先去牌楼下等我。”八戒逃生，悄悄的溜出。行者复身爬上宫殿，观看左首下有光彩森森，乃是八戒的钉钯放光，使个隐身法，将钯偷出。到牌楼下，叫声“八戒！接兵器！”呆子得了钯，便道：“哥哥，你先走，等老猪打进宫殿。若得胜，就捉住他一家子；若不胜，败出来，你在这潭岸上救应。”行者大喜，只教仔细。八戒道：“不怕他！水里本事，我略有些儿。”行者丢了他，负出水面不题。

这八戒束了皂直裰，双手缠钯，一声喊，打将进去。慌得那大小水族，奔奔波波，跑上宫殿，吆喝道：“不好了！长嘴和尚挣断绳返打进来了！”那老龙与九头虫并一家子俱措手不及，跳起来，藏藏躲躲。这呆子不顾死活，闯上宫殿，一路钯，筑破门扇，打破桌椅，把些吃酒的家火之类，尽皆打碎。有诗为证。诗曰：

木母遭逢水怪擒，心猿不舍苦相寻。
暗施巧计偷开锁，大显神威怒恨深。
驸马忙携公主躲，龙王战栗绝声音。



Monkey then crawled quietly over to the western verandah, where he did indeed find Pig tied to a column and groaning. "Can you recognize me, Pig?" he asked. Pig knew who it was from Monkey's voice. "This is terrible, brother," he said. "The monster got me." Looking all around to make sure there was nobody there Monkey cut through the ropes with his claws and told Pig to go. "What am I to do, brother?" Pig said. "He's got my rake." "Do you know where he put it?" Monkey asked. "I think he must have taken it into the main hall of the palace," Pig replied. "Wait for me under the arch," said Monkey, and Pig slipped quietly out to save his skin. Monkey climbed up on the roof of the main hall, from where he saw the intense glow of Pig's rake down on the left, made himself invisible, and sneaked it out of the palace. Once under the archway he called, "Pig, take your weapon." "You go on ahead, brother," said Pig, now reunited with his rake. "I'm going to attack that palace. If I win I'll capture the whole family of them, and if I lose you'll be waiting by the bank to rescue me." Monkey, who was delighted at the suggestion, urged him to be careful. "I'm not scared of him," Pig replied. "I know a thing or two when it comes to water." Monkey then left him and came up through the water.

Pig meanwhile tightened the belt round his black tunic, grasped his rake with both hands, and charged in with a great war-cry that sent all the members of the watery tribe rushing into the palace and shouting, "Disaster! The long-snouted monk has broken free from his bonds and is charging back in." The ancient dragon king, the nine-headed monster and the rest of the family were caught off their guard, and all they could do was jump to their feet and flee for cover. The idiot, not fearing for his life, charged into the hall, laying about him with his rake as he went. He smashed everything: doors, tables, chairs, wine-cups and all else too. There is a poem to prove it that goes:

When the mother of wood was taken by the water monster
The mind-ape did not flinch from a difficult rescue.
One used his secret skills to open the locks;
The other one showed his might in hatred and wrath.
The prince fled, taking his princess to safety;
Not a sound was heard from the shivering dragon.



水宫绛阙门窗损，龙子龙孙尽没魂。

这一场，被八戒把玳瑁屏打得粉碎，珊瑚树搅得雕零。那九头虫将公主安藏在内，急取月牙铲，赶至前宫，喝道：“泼夯豕彘！怎敢欺心惊吾眷族！”八戒骂道：“这贼怪，你焉敢将我捉来！这场不干我事，是你请我来家打的！快拿宝贝还我，回见国王了事；不然，决不饶你一家命也！”那怪那肯容情，咬定牙齿，与八戒交锋。那老龙才定了神思，领龙子、龙孙，各执枪刀，齐来攻取。八戒见事体不谐，虚幌一钯，撤身便走。那老龙帅众追来。须臾，撵出水中，都到潭面上翻腾。

却说孙行者立于潭岸等候，忽见他们追赶八戒，出离水中，就半踏云雾，掣铁棒，喝声“休走！”只一下，把个老龙头打得稀烂。可怜血溅潭中红水泛，尸飘浪上败鳞浮！唬得那龙子、龙孙各各逃命；九头驸马收龙尸，转宫而去。

行者与八戒且不追袭，回上岸，备言前事。八戒道：“这厮锐气挫了！被我那一路钯，打进去时，打得落花流水，魂散魄飞！正与那驸马厮斗，却被老龙王赶着，却亏了你打死。那厮们回去，一定停丧挂孝，决不肯出来。今又天色晚了，却怎奈何？”行者道：“管甚么天晚！乘此机会，你还下去攻战。务必取出宝贝，方可回朝。”那呆子意懒情疏，佯



The palace's crimson windows and doors were all smashed;
The dragon's descendants were all scared out of their wits.

Pig smashed the tortoise-shell screens to powder and the coral trees to fragments.

When the nine-headed monster had hidden his princess safely inside he grabbed his crescent-bladed halberd and went for Pig in the front of the living quarters of the palace, shouting, "Bloody idiot! Swine! How dare you terrorize my family?" "Thieving devil," retorted Pig. "How dared you capture me? This was none of my fight till you brought me into it. Give the treasure back at once for me to take back to the king and that'll be that. Otherwise every last member of your family will be killed." The demon was in no mood for kindness: he ground his teeth and started fighting Pig. Only then did the ancient dragon calm down enough to lead his dragon sons and grandsons to surround and attack Pig with their spears and swords. Seeing that things were going badly for him Pig fainted and fled, followed by the ancient dragon and his host. A moment later he shot up through the water and they all surfaced at the top of the pool.

Monkey, who had been waiting on the bank, suddenly saw them coming out of the water after Pig, so he put one foot on a cloud and brought out his iron cudgel with a shout of, "Stay where you are." His first blow smashed the ancient dragon king to pulp. It was a terrible sight: his corpse and the scales that had come off it floated on the surface of the pool, which turned red with his gore. His sons and grandsons all fled for their lives in terror, while Prince Ninehead took the body back to the underwater palace.

Brother Monkey and Pig did not pursue them but went back to the bank to discuss what had happened. "I've knocked a bit of the stuffing out of him," said Pig. "I went charging in with my rake and smashed everything to smithereens. They were all scared witless. I was just fighting the prince when the ancient dragon king went for me. Thanks for killing him. Now those bastards have gone back they'll be too busy with mourning and the funeral to come out again. Besides it's getting late now. What are we going to do?" "Never mind about it being late," replied Monkey. "This is our chance. Get back down there and attack again. You must get the treasure so that we can go back to court." The

徉推托。行者催逼道：“兄弟不必多疑，还像刚才引出来，等我打他。”

两人正自商量，只听得狂风滚滚，惨雾阴阴，忽从东方径往南去。行者仔细观看，乃二郎显圣，领梅山六兄弟，架着鹰犬，挑着狐兔，抬着獐鹿，一个个腰挎弯弓，手持利刃，纵风雾踊跃而来。行者道：“八戒，那是我七圣兄弟，倒好留请他们，与我助战。若得成功，倒是一场大机会也。”八戒道：“既是兄弟，极该留请。”行者道：“但内有显圣大哥，我曾受他降伏，不好见他。你去拦住云头，叫道：‘真君，且略住住。齐天大圣在此进拜。’他若听见是我，断然住了。待他安下，我却好见。”

那呆子急纵云头，上山拦住，厉声高叫道：“真君，且慢车驾。有齐天大圣请见哩。”那爷爷见说，即传令，就停住六兄弟，与八戒相见毕。问：“齐天大圣何在？”八戒道：“现在山下听呼唤。”二郎道：“兄弟们，快去请来。”六兄弟乃是康、张、姚、李、郭、直，各各出营叫道：“孙悟空哥哥，大哥有请。”行者上前，对众作礼，遂同上山。二郎爷爷迎见，携手相搀，一同相见道：“大圣，你去脱大难，受戒沙门，刻日功完，高登莲座，可贺！可贺！”行者道：“不敢。



idiot was feeling lazy so he made all sorts of excuses to get out of going down again, but Monkey insisted: "Don't worry so, brother. Just draw him out again as you did just now and I'll kill him."

As the two of them were talking they heard the roar of a mighty wind as dark and gloomy clouds came from the east, heading south. When Monkey took a closer look he saw that it was the Illustrious Sage Erlang with the Six Brothers of Plum Hill. They had falcons and hounds and were carrying foxes, hares, water-deer and deer that they had killed. All of them had bows and crossbows at their waists and were carrying sharp swords as they arrived on their wind and clouds. "Pig," said Monkey, "here come my seven sage sworn brother. Let's stop them and ask them to help us in this fight. This will really stack the odds in our favour." "If they're your sworn brothers they owe you that," said Pig. "The only trouble is that the eldest of them, the Illustrious Sage, once made me surrender, so I feel too embarrassed to face him," said Monkey. "I'd like you to go up, stop the clouds and say, 'Wait a moment please, True Lord. The Great Sage Equalling Heaven would like to pay his respects.' I'm sure he'll stop then. I can only face him after he's landed."

The idiot then shot up on his cloud to the top of the mountain to stop Erlang. "True Lord," he shouted at the top of his voice, "could you slow down for a moment? The Great Sage Equalling Heaven would like to see you." On hearing this Lord Erlang ordered the six brothers to stop and exchanged polite salutations with Pig. "Where is the Great Sage Equalling Heaven?" he asked. "Awaiting your summons at the foot of the mountain," Pig replied. "Brothers," said Erlang, "go and ask him up at once." The six brothers Kang, Zhang, Yao, Li, Guo and Zhi all came out of their camps and said, "Great Sage, our eldest brother has sent us with an invitation for you."

Monkey went forward, paid his respects to them, then accompanied them to the top of the mountain, where Lord Erlang received him, took him by the hand and returned his courtesies. "Great Sage," he said, "allow me to congratulate you on being rescued from your terrible sufferings and being converted to the Buddhist faith. Soon you will have succeeded and will be sitting on your lotus throne." "I don't deserve your congratulations," Monkey replied. "I am under enormous obligations that

向蒙莫大之恩，未展斯须之报。虽然脱难西行，未知功行何如。今因路遇祭赛国，搭救僧灾，在此擒妖索宝。偶见兄长车驾，大胆请留一助。未审兄长自何而来，肯见爱否。”二郎笑道：“我因闲暇无事，同众兄弟采猎而回。幸蒙大圣不弃留会，足感故旧之情。若命挟力降妖，敢不如命；却不知此地是何怪贼？”六圣道：“大哥忘了？此间是乱石山，山下乃碧波潭，万圣之龙宫也。”二郎惊讶道：“万圣老龙却不生事，怎么敢偷塔宝？”行者道：“他近日招了一个驸马，乃是九头虫成精。他郎丈两个做贼，将祭赛国下了一场血雨，把金光寺塔顶舍利佛宝偷来。那国王不解其意，苦拿着僧人拷打。是我师父慈悲，夜来扫塔，当被我在塔上拿住两个小妖，——是他差来巡探的。今早押赴朝中，实实供招了。那国王就请我师收降，师命我等到此。先一场战，被九头虫腰里伸出一个头来，把八戒衔了去，我却又变化下水，解了八戒。才然大战一场，是我把老龙打死，那厮们收尸挂孝去了。我两个正议索战，却见兄长仪仗降临，故此轻渎也。”二郎道：“既伤了老龙，正好与他攻击，使那厮不能措手，却不连窝巢都灭绝了？”八戒道：“虽是如此，奈天晚何。”二郎





I've hardly begun to repay. I've been rescued and am heading west, but it's too soon to say whether we'll succeed. As we agreed to rescue some monks from disaster in the kingdom of Jisai we are here to capture a demon and demand the return of a treasure. Seeing that you are passing this way, eldest brother, I wonder if I could persuade you to stay and help us. May I ask where you have come from and whether you'd be willing to help?"

"I'm just on my way home from a hunting trip with my brothers because I had nothing to do," Erlang replied. "I'm grateful to you, Great Sage, for asking me to stay out of consideration for our old friendship. Of course I'll help subdue a demon if that is what you wish. What kind of demons are there here?" "Have you forgotten?" the six brothers asked. "This is the Ragged Rock Mountain, and below it is the Green Wave Pool, the Infinitely Sage Dragon's palace." "The Infinitely Sage Ancient Dragon is no trouble-maker," said Erlang with astonishment. "How could he have robbed the pagoda?"

"Recently he's had a son-in-law living with him," Monkey replied, "a nine-headed monster turned spirit. He plotted it all with his father-in-law. They made it rain blood on Jisai then stole the sacred Buddha relic from the top of the pagoda in the Golden Light Monastery. The king in his ignorance had the monks arrested and tortured. I captured two of their underlings in the pagoda who'd been sent out on patrol when my master in his mercy swept it out one night, and they confessed everything in the palace this morning. When the king asked our master to capture these monsters we two were sent here. In the first fight the nine-headed monster grew another head that shot out from his waist and carried Pig off. I had to transform myself to go into the water and rescue him. Then there was another big fight in which I killed the ancient dragon king. The swine have recovered the body and are now in mourning. We two were just discussing how to draw them into battle again when we saw you arriving. That's why I have had the effrontery to ask to see you." "As you've killed the ancient dragon king you'll have to hit them so hard that the monster won't know what to do," Erlang replied. "Then you can clean up the whole den of them." "Yes," said Pig, "but it's late now." "There's a soldier's saying that you should never put off an attack," Erlang re-

道：“兵家云：‘征不待时，’何怕天晚！”

康、姚、郭、直道：“大哥莫忙。那厮家眷在此，料无处去。孙二哥也是贵客，猪刚鬣又归了正果，我们营内，有随带的酒肴。教小的们取火，就此铺设：一则与二位贺喜，二来也当叙情。且欢会这一夜，待天明索战何迟？”二郎大喜道：“贤弟说得极当。”却命小校安排。行者道：“列位盛情，不敢固却。但自做和尚，都是斋戒，恐荤素不便。”二郎道：“有素果品。酒也是素的。”众兄弟在星月光前，幕天席地，举杯叙旧。

正是寂寞更长，欢娱夜短。早不觉东方发白。那八戒几锺酒吃得兴抖抖的道：“天将明了，等老猪下水去索战也。”二郎道：“元帅仔细。只要引他出来，我兄弟们好下手。”八戒笑道：“我晓得！我晓得！”你看他敛衣缠钯，使分水法，跳将下去，径至那牌楼下，发声喊，打入殿内。

此时那龙子披了麻，看着龙尸哭；龙孙与那驸马，在后面收拾棺材哩。这八戒骂上前，手起处，钯头着重，把个龙子夹脑连头，一钯筑了九个窟窿。唬得那龙婆与众往里乱跑，哭道：“长嘴和尚又把我儿打死了！”那驸马闻言，即使月牙铲，带龙孙往外杀来。这八戒举钯迎敌，且战且退，跳出水中。这岸上齐天大圣与七兄弟一拥上前，枪刀乱扎，把



plied. "It doesn't matter that it's late."

"Don't be so impatient brother," said Kang, Yao, Guo and Zhi. "The demon's family is here, so we don't think he'll run away. Brother Monkey is a distinguished guest, and Iron-haired Pig has been converted too. We have wine and good food in our camp. Why don't we tell the little ones to light the stove and set out a banquet here? It would be a way of congratulating them and a chance to talk at the same time. After a good night's feasting there'll be plenty of time for the battle tomorrow." Erlang was very pleased with the suggestion: "An excellent idea, brothers." The underlings were then ordered to set out the banquet. "We couldn't possibly refuse you gentlemen's generous invitation," Monkey replied. "But now we're monks we may only eat vegetarian food. We can't eat meat." "We have vegetarian food in plenty," Erlang replied, "and monastic wine too." All the brothers then drank and talked of the old days under the light of the moon and the stars; the sky was their canopy and the earth their mats.

How true it is that the night is long in loneliness and short in pleasure. Soon the east started to become light and Pig, feeling very cheerful and energetic after a few drinks, said, "It's getting light. I'm going down to challenge them to battle." "Be careful, Marshal," said Erlang. "Just lure him out for my brothers and me to deal with." "I understand," grinned Pig, "I understand." Watch as he tucks up his clothes, grabs his rake, makes water-dividing magic, jumps in, goes straight to the archway, and charges into the palace with a great war-cry.

The dragon sons were wearing the hempen clothes of mourning as they watched and wept over the dragon's body while the dragon grandsons and the prince were preparing the coffin at the back. Then in came Pig, roaring abuse at them. He landed a terrible blow from his rake that made nine holes in a dragon son's head. The dragon's windows fled inside in terror with the rest of them. "The long-snouted monk's killed my son now," she howled, and on hearing this the prince led the dragon grandsons out to fight, wielding his crescent-bladed halberd. Pig raised his rake to parry the halberd and fought a fighting retreat till he jumped out of the water. The Great Sage Equalling Heaven and the seven sworn brothers all leapt into the fray, thrusting furiously with sword and spear.

个龙孙剁成几断肉饼。那驸马见不停当，在山前打个滚，又现了本像，展开翅，旋绕飞腾。二郎即取金弓，安上银弹，扯满弓，往上就打。那怪急铩翅，掠到边前，要咬二郎；半腰里才伸出一个头来，被那头细犬，撵上去，汪的一口，把头血淋淋的咬将下来。那怪物负痛逃生，径投北海而去。八戒便要赶去。行者止住道：“且莫赶他。正是‘穷寇勿追’。他被细犬咬了头，必定是多死少生，等我变做他的模样，你分开水路，赶我进去，寻那宫主，诈他宝贝来也。”二郎与六圣道：“不赶他，倒也罢了；只是遗这种类在世；必为后人之害。”至今有个九头虫滴血，是遗种也。

那八戒依言，分开水路。行者变作怪像前走，八戒吆吆喝喝后追。渐渐追至龙宫，只见那万圣宫主道：“驸马，怎么这等慌张？”行者道：“那八戒得胜，把我赶将进来，觉道不能敌他。你快把宝贝好生藏了！”那宫主急忙难识真假，即于后殿里取出一个浑金匣子来，递与行者道：“这是佛宝。”又取出一个白玉匣子，也递与行者道：“这是九叶灵芝。你拿这宝贝藏去，等我与猪八戒斗上两三合，挡住他。你将宝贝收好了，再出来与他合战。”行者将两个匣儿收在身边，把脸一抹，现了本像道：“宫主，你看我可是驸马么？”宫主慌了，便要抢夺匣子，被八戒跑上去，着背一钯，筑倒在地。

还有一个老龙婆撒身就走，被八戒扯住，举钯才筑，行者道：“且住！莫打死他。留个活的，好去国内见功。”遂将





One of the dragon grandsons was chopped up into mincement.

Seeing that things were going badly the prince rolled in front of the mountain, turned back into himself, spread his wings, and started circling around. Erlang then took his golden bow, fixed a silver pellet to it pulled it to its full extent, and fired it in the air. The monster pulled in its wings and swooped down to bite Erlang with the head that shot out from its waist. Erlang's slim dog leapt up, barked, and bit off the head, which dripped blood. The monster fled for his life in great pain, heading straight back for the Northern Sea. Pig wanted to go after him but Monkey stopped him. "Don't chase him," he said. "Never corner a defeated enemy. Now the dog's bitten that head off I'm sure he'll be more dead than alive. I'm going to turn myself into his double. I want you to part the waters and chase me in there to find the princess and trick the treasure out of her." "You don't have to chase him if you don't want to," said Erlang and his six sages, "but by letting a creature like that stay alive you are only creating trouble for the future." The nine-headed gory monsters that are still found today are its descendants.

Pig did as he was told and parted a way through the waters for Monkey, looking just like the monster, to flee with himself in noisy pursuit. They soon reached the dragon palace, where Princess Infinitely Sage asked, "Why are you in such a state, prince?" "Pig beat me," Monkey replied, "and chased me in here. I'm no match for him. Hide the treasures somewhere safe." Not realizing in her alarm that he was an impostor, she fetched a golden casket from the rear palace that she gave to Monkey with the words. "This is the Buddha relic." Then she fetched a white jade box that she gave to Monkey saying, "This is the nine-lobed magic fungus. Hide the treasures away where they'll be safe while I fight two or three rounds with him to cover you. When the treasures are safe come and join in the fight." Monkey then tucked the treasures into his clothes, rubbed his face, and turned back into himself. "Have a good look, princess," he said. "Am I really your husband?" As the princess made a desperate grab for the boxes Pig ran up and knocked her to the floor with a blow on the shoulder from his rake.

The ancient dragon's widow was fleeing as Pig grabbed her and raised his rake to smash her. "Stop!" said Monkey. "Don't kill her! Keep her

龙婆提出水面。行者随后捧着两个匣子上岸，对二郎道：“感兄长威力，得了宝贝，扫净妖贼也。”二郎道：“一则是那国王洪福齐天，二则是贤昆玉神通无量，我何功之有！”兄弟们俱道：“孙二哥既已功成，我们就此告别。”行者感谢不尽，欲留同见国王。诸公不肯，遂帅众回灌口去讫。

行者捧着匣子，八戒拖着龙婆，半云半雾，顷刻间到了国内。原来那金光寺解脱的和尚，都在城外迎接。忽见他两个云雾定时，近前磕头礼拜，接入城中。那国王与唐僧正在殿上讲论。这里有先走的和尚，仗着胆，入朝门奏道：“万岁，孙、猪二老爷擒贼获宝而来也。”那国王听说，连忙下殿，共唐僧、沙僧，迎着称谢神功不尽，随命排筵谢恩。三藏道：“且不须赐饮，着小徒归了塔中之宝，方可饮宴。”三藏又问行者道：“汝等昨日离国，怎么今日才来？”行者把那战驸马，打龙王，逢真君，败妖怪，及变化诈宝贝之事，细说了一遍。三藏与国王，大小文武，俱喜之不胜。

国王又问：“龙婆能人言语否？”八戒道：“乃是龙王之妻，生了许多龙子、龙孙，岂不知人言？”国王道：“既知人



alive for when we go back to announce our victory at court." Pig then lifted her up out of the water while Monkey followed him to the bank with the two boxes. "Thanks to your power and prestige, elder brother, we have recovered the treasures and wiped out the thieving devils," said Monkey. "That was no credit of ours," said Erlang. "In the first place the king's good fortune equalled heaven, and in the second you worthy brothers showed your boundless powers." The brothers then all said, "As you have now succeeded, Brother Monkey, we shall take our leave of you." Monkey expressed his thanks profusely and tried to persuade them to go to see the king. None of them agreed, and they led their forces back to Guankou.

Monkey carried the boxes and Pig dragged the dragon wife back to the city in next to no time, travelling by cloud and mist. The liberated monks of the Golden Light Monastery were waiting for them outside the city, and when they saw the two of them suddenly alight from the clouds, they went up and kowtowed, ushering them into the city. The king was then sitting in the main hall of the palace talking with the Tang Priest. A monk came ahead and took his courage in his hands to go in through the palace gates and report, "Your Majesty, Lords Monkey and Pig are back with one of the thieves and the treasures." The moment he heard this news the king hurried down from the throne hall to welcome them with the Tang Priest and Friar Sand. He was full of expressions of gratitude for their amazing achievement and he ordered a thanksgiving banquet. "We don't need any drinks now," said Sanzang. "We can only feast when my disciples have returned the treasure to the pagoda." He then asked Monkey why it was that they were only back then as they had left the day before, Monkey then told him all about the battle with the prince, the death of the dragon king, meeting the True Lord Erlang, the defeat of the evil monsters and how he had got the treasures through trickery and transformation. Sanzang, the king and all the civil and military officials were delighted.

"Can the dragon wife talk in human speech?" the king then asked. "Of course she knows human speech," Pig replied. "She was married to a dragon and had a lot of dragon sons and grandsons." "In that case,"

言，快早说前后做贼之事。”龙婆道：“偷佛宝，我全不知，都是我那夫君龙鬼与那驸马九头虫，知你塔上之光乃是佛家舍利子，三年前下了血雨，乘机盗去。”又问：“灵芝草是怎么偷的？”龙婆道：“只是我小女万圣宫主私入大罗天上，凌霄殿前，偷的王母娘娘九叶灵芝草。那舍利子得这草的仙气温养着，千年不坏，万载生光，去地下，或田中，扫一扫，即有万道霞光，千条瑞气。如今被你夺来，弄得我夫死子绝，婿丧女亡，千万饶了我的命罢！”八戒道：“正不饶你哩！”行者道：“家无全犯。——我便饶你，只便要你长远替我看塔。”龙婆道：“好死不如恶活。但留我命，凭你教做甚么。”行者叫取铁索来。当驾官即取铁索一条，把龙婆琵琶骨穿了。教沙僧：“请国王来看我们安塔去。”

那国王即忙排驾，遂同三藏携手出朝，并文武多官，随至金光寺上塔。将舍利子安在第十三层塔顶宝瓶中间，把龙婆锁在塔心柱上。念动真言，唤出本国土地、城隍与本寺伽蓝，每三日送饮食一餐，与这龙婆度口；少有差讹，即行处斩。众神暗中领护。行者却将芝草把十三层塔层层扫过，安在瓶内，温养舍利子。这才是整旧如新，霞光万道，瑞气千





said the king, "she'd better tell us the whole story of their crimes." "I don't know anything about the theft of the Buddha relic," she said. "That was all done by that husband of mine, the dragon who's a ghost now, and our son-in-law the nine-headed monster. They knew that the light from your pagoda came from the Buddha relic that they stole under cover of the blood rain." When asked how the magic fungus was stolen she answered, "My daughter the Infinitely Sage Princess sneaked into the Daluo Heaven and stole the Queen Mother's nine-lobed magic fungus from in front of the Hall of Miraculous Mist. The magic vapours of the fungus have nourished the relic, which will now be indestructible and shine for tens of thousands of years. Even if it's buried or put in a field it will give out thousands of beams of coloured light and auspicious vapours the moment it's brushed. You have now taken it back and killed my husband, all my sons, my son-in-law and my daughter. Please spare my life." "There'll be no mercy for you," Pig replied. "There's no such thing as a family that's all criminal," said Monkey. "I'll spare your life on one condition: you look after the pagoda for me for ever." "A poor life is better than a good death," the dragon wife replied. "Spare my life and I'll do whatever you want." Monkey sent for an iron chain that was fetched by one of the aides. He put it through the dragon wife's collarbone and said to Friar Sand, "Please ask the king to come and watch the treasures being put back in the pagoda."

The king then had his carriage prepared and left the court hand-in-hand with Sanzang, accompanied by the civil and military officials. He went to the Golden Light Monastery and climbed the pagoda, where the relic was placed in a precious vase on the thirteenth floor just under the roof. The dragon wife was chained to the central column of the pagoda. Spells were then said to summon the local deities and city gods of the capital and the Guardians of the monastery, who were ordered to bring the dragon wife food and drink once every three days to keep her alive. If she tried any tricks they were to execute her on the spot. The gods all secretly accepted their orders. Brother Monkey used the magic fungus to sweep out the thirteen storeys of the pagoda one by one, then put it in the vase to look after the relic. Then and only then did the pagoda shine anew with coloured light and an auspicious glow that could be seen from

条，依然八方共睹，四国同瞻。下了塔门，国王就谢道：“不是老佛与三位菩萨到此，怎生得明此事也！”

行者道：“陛下，‘金光’二字不好，不是久住之物：金乃流动之物，光乃炳灼之气。贫僧为你劳碌这场，将此寺改作伏龙寺，教你永远常存。”那国王即命换了字号，悬上新扁，乃是“敕建护国伏龙寺”。一壁厢安排御宴，一壁厢召丹青写下四众生形，五凤楼注了名号。国王摆銮驾，送唐僧师徒，赐金玉酬答，师徒们坚辞，一毫不受。

这真个是：

邪怪剪除万境静，宝塔回光大地明。
毕竟不知此去前路如何，且听下回分解。





all directions and admired by the countries all around. When they came down out of the pagoda the king thanked them with the words. "If you, venerable Buddha, and your three Bodhisattvas had not come here this matter would never have been cleared up."

"Your Majesty," Monkey said, "Golden Light is not a good name as it's not something permanent. Gold can melt and light is only shining vapour. As we monks have gone to some trouble on your behalf we would like to change the name to Subdued Dragon Monastery. This will ensure that you live for ever." The king ordered that the name be changed and a new board hung up that read.

**NATION-PROTECTING
SUBDUED DRAGON MONASTERY
FOUNDED BY ROYAL COMMAND**

He then commanded that a banquet be laid on and sent for painters to paint portraits of the four of them. Their names were recorded in the Tower of Five Phoenixes. The king then had his carriage brought out to see the Tang Priest and his disciples on their way. He tried to give them gold and jewels, but they firmly refused to accept anything. Indeed.

Evil had been wiped out;
Now calmness once more reigned.
Sunshine had been brought back,
The pagoda's light regained.

If you don't know what happened on the journey ahead listen to the explanation in the next instalment.



第六十四回

荆棘岭悟能努力 木仙庵三藏谈诗

话表祭赛国王谢了唐三藏师徒获宝擒怪之恩。所赠金玉，分毫不受。却命当驾官照依四位常穿的衣服，各做两套，鞋袜各做两双，绦环各做两条，外备干粮烘炒，倒换了通关文牒，大排銮驾，并文武多官，满城百姓，伏龙寺僧人，大吹大打，送四众出城。约有二十里，先辞了国王。众人又送二十里辞回。伏龙寺僧人，送有五六十里不回。有的要同上西天，有的要修行伏侍。行者见都不肯回去，遂弄个手段，把毫毛拔了三四十根，吹口仙气，叫“变！”都变作斑斓猛虎，拦住前路，哮吼踊跃。众僧方惧，不敢前进。大圣才引师父策马而去。少时间，去得远了。众僧人放声大哭，都喊“有恩有义的老爷！我等无缘，不肯度我们也！”

且不说众僧啼哭。却说师徒四众，走上大路，却才收回毫毛，一直西去。正是时序易迁，又早冬残春至，不暖不

Chapter 64

Wuneng Works Hard on Thorn Ridge Sanzang Talks of Poetry in the Wood Immortals' Hermitage

The story has been told how the king of Jisai thanked Tang Sanzang and his three disciples for capturing the demons and pressed on them gold and jade, none of which they would accept. The king therefore told his aides to have made for each of them two suits of clothing like those they were wearing, two pairs of socks, two pairs of shoes and two belts. They were also provided with dry rations, and their passport was duly examined and returned. They were seen out of the city by a procession of carriages, the civil and military officials, the common people of the city and the monks of the Subdued Dragon Monastery. There was also loud music. After six or seven miles they took their leave of the king, to be accompanied for a further six or seven miles by everyone else. Then all the others turned back except the monks of the Subdued Dragon Monastery, who were still with them after twenty miles. Some of the monks wanted to accompany them to the Western Heaven and the others wanted to cultivate their conduct and wait on them. Seeing that none of them was willing to turn back Monkey decided to use his powers. He pulled out thirty or forty of his hairs, blew on them with magic breath, shouted, "Change!" and turned them into ferocious striped tigers that leapt roaring about on the path ahead. Only then were the monks scared into going back. The Great Sage then led the master as he whipped his horse forward and they were soon far away. At this the monks began to weep aloud, shouting, "Kind and honourable sirs, fate must be against us since you won't take us with you."

Let us tell not of the wailing monks but of how the master and his three disciples headed along the main path west for a while before Monkey took his hairs back. Once again the seasons were changing, and it was now the end of winter and the beginning of spring, neither hot nor



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寒，正好逍遥行路。忽见一条长岭，岭顶上是路。三藏勒马观看，那岭上荆棘丫叉，薛萝牵绕。虽是有道路的痕迹，左右却都是荆棘棘针。唐僧叫：“徒弟，这路怎生走得？”行者道：“怎么走不得？”又道：“徒弟啊，路痕在下，荆棘在上，只除是蛇虫伏地而游，方可去了；若你们走，腰也难伸，教我如何乘马？”八戒道：“不打紧，等我使出钯柴手来，把钉钯分开荆棘，莫说乘马，就抬轿也包你过去。”三藏道：“你虽有力，长远难熬。却不知有多少远近，怎生费得这许多精神！”行者道：“不须商量，等我去看看。”将身一纵，跳在半空看时，一望无际。真个是：

匝地远天，凝烟带雨。

夹道柔茵乱，漫山翠盖张。

密密搓搓初发叶，攀攀扯扯正芬芳。

遥望不知何所尽，近观一似绿云茫。

蒙蒙茸茸，郁郁苍苍。

风声飘索索，日影映煌煌。

那中间有松有柏还有竹，多梅多柳更多桑。

薛萝缠古树，藤葛绕垂杨。

盘团似架，联络如床。

有处花开真布锦，无端卉发远生香。





cold. As they were making their way along without a care they saw a long ridge in front of them over which the road led. Sanzang reined in his horse to look. He saw that the ridge was overgrown with brambles and creepers. Although the line of the path could be made out there were brambles and thorns all over it. "How are we going to manage that path, disciples?" "No problem," Monkey replied. "But, disciple, the path is covered with thorns. We could only manage it by crawling on our bellies like snakes or insects. Your backs will be bent with walking, and I'll never be able to ride the horse." "There's nothing to worry about, Master," Pig replied. "I'll clear the thorns away with my rake. It'll be just like gathering up kindling for the fire. Never mind about riding your horse—I promise we could even get up there in a carrying-chair." "You are very strong," the Tang Priest replied, "but it is a long way and it will be hard. I don't know where you'll find the energy to do that distance: goodness only knows how far it is." "There's no need to guess," said Monkey. "I'll go and have a look." When he jumped up into the air he saw it stretching away endlessly. Indeed.

Vast was its size;
It was covered in mist and rain.
Soft was the carpet of grass on the path;
The mountain was covered in brilliant green.
New leaves were sprouting in dense abundance,
Fragrant creepers climbed all around.
When seen from afar no end was in sight;
From close to it seemed a mass of verdant cloud,
Luxuriant, mysterious and green.
The winds souged everywhere
As the ridge shone bright in the sunshine.
There was pine and cypress and bamboo,
Many a plum and willow, and mulberry too.
Climbing figs coiled round ancient trees,
While creepers entwined the weeping poplars,
All twisted together like a frame,
Woven together in a bed.
Here the flowers made living brocade;
Far spread the scent of boundless blossom.



为人谁不遭荆棘，那见西方荆棘长！

行者看罢多时，将云头按下道：“师父，这去处远哩！”三藏问：“有多少远？”行者道：“一望无际，似有千里之遥。”三藏大惊道：“怎生是好？”沙僧笑道：“师父莫愁，我们也学烧荒的，放上一把火，烧绝了荆棘过去。”八戒道：“莫乱谈！烧荒的须在十来月，草衰木枯，方好引火。如今正是蕃盛之时，怎么烧得！”行者道：“就是烧得，也怕人子。”三藏道：“这般怎生得度？”八戒笑道：“要得度，还依我。”

好呆子，捻个诀，念个咒语，把腰躬一躬，叫“长！”就长了有二十丈高下的身躯；把钉钯幌一幌，教“变！”就变了有三十丈长短的钯柄；拽开步，双手使钯，将荆棘左右搂开：“请师父跟我来！”三藏见了甚喜，即策马紧随。后面沙僧挑着行李，行者也使铁棒拨开。这一日未曾住手；行有百十里，将次天晚，见有一块空阔之处。当路上有一通石碣，上有三个大字，乃“荆棘岭”；下有两行十四个小字，乃“荆棘蓬攀八百里，古来有路少人行”。八戒见了，笑道：“等我老猪与他添上两句：‘自今八戒能开破，直透西方路尽平！’”三藏欣然下马道：“徒弟啊，累了你也！我们就在此住过了今宵，待明日天光再走。”八戒道：“师父莫住，趁此天色晴明，我等





Everyone's life has brambles and thorns.
But none are as tall as those in the west.

Having looked for a long time, Monkey brought his cloud down and said, "Master, it's a very long way." "How far?" Sanzang asked. "I can't see any end to it," Monkey replied. "There must be at least three hundred miles of it." "That's terrible," said Sanzang. "Don't be miserable, Master," said Friar Sand with a laugh. "We know how to burn undergrowth. Set fire to it with a torch and all the thorns will be burned away. Then we'll be able to cross." "Don't talk nonsense," Pig replied. "You can only clear the ground that way in November or later when the grass has withered and there are dead trees. The fire won't take otherwise. It'd never burn now, when everything's growing." "Even if it did burn it would be terrifying," said Monkey. "Then how are we to get across?" Sanzang asked. "You'll just have to depend on me," said Pig with a grin.

The splendid idiot made a spell with his hands and said the words of it, leaned forward, and said, "Grow!" He grew two hundred feet tall, then waved the rake and shouted. "Change!" It became three hundred feet long. Then he strode forward and wielded the rake two-handed to clear the undergrowth from both sides of the path. "Come with me, Master," he said. Sanzang was delighted to whip the horse along and follow close behind while Friar Sand carried the luggage and Monkey used his cudgel to help clear the way. They did not let their hands rest for a moment all day long, and they had covered over thirty miles when near nightfall they came to an empty stretch of ground where a stone tablet stood in the middle of the path. On the tablet the words THORN RIDGE were written large, and under them two lines of smaller writing read, "Two hundred and fifty miles of rampant thorns; few travellers have ever taken this road." When Pig saw this he said with a laugh, "Let me add a couple more lines to that: 'Pig has always been good at removing thorns; he's cleared the roads right to the west.'" Sanzang then dismounted in a very good mood. "Disciples," he said, "I've put you to a lot of trouble. Let's stop here for the night and carry on at first light tomorrow." "Don't stop now, Master," said Pig with a smile. "It's a clear sky and we're in the mood. It's all right if we carry on all bloody night." The venerable elder

有兴，连夜搂开路走他娘！”那长老只得相从。

八戒上前努力。师徒们，人不住手，马不停蹄，又行了一日一夜，却又天色晚矣。那前面蓬蓬结结，又闻得风敲竹韵，飒飒松声。却好又有一段空地，中间乃是一座古庙。庙门之外，有松柏凝青，桃梅斗丽。三藏下马，与三个徒弟同看。只见：

岩前古庙枕寒流，落日荒烟锁废丘。
白鹤丛中深岁月，绿芜台下自春秋。
竹摇青珮疑闻语，鸟弄余音似诉愁。
鸡犬不通人迹少，闲花野蔓绕墙头。

行者看了道：“此地少吉多凶，不宜久坐。”沙僧道：“师兄差疑了。似这杳无人烟之处，又无个怪兽妖禽，怕他怎的？”说不了，忽见一阵阴风，庙门后，转出一个老者，头戴角巾，身穿淡服，手持拐杖，足踏芒鞋，后跟着一个青脸獠牙，红须赤身鬼使，头顶着一盘面饼，跪下道：“大圣，小神乃荆棘岭土地。知大圣到此，无以接待，特备蒸饼一盘，奉上老师父，各请一餐。此地八百里，更无人家，聊吃些儿充饥。”八戒欢喜，上前舒手，就欲取饼。不知行者端详已久，喝一声“且住！这厮不是好人！休得无礼！你是甚么土



had to accept his suggestion.

While Pig was working so hard in the lead all four of them pressed ahead without stopping for the night and another day until it was evening once more. In front of them the trees and undergrowth were densely tangled and the wind could be heard rustling in the bamboos and sighing in the pines. Luckily they came to another patch of empty land where there stood an old temple outside whose gates pine and cypress formed a solid green shade, while peach and plum trees rivalled each other in beauty. Sanzang then dismounted and went with his three disciples to examine it. This is what they saw:

Before the cliff an ancient shrine stood by a cold stream;
Desolation hung all around the hill.
White cranes in the thickets made the moon seem brighter;
The green moss on the steps had been there for years.
The rustle of green bamboo seemed like human speech;
The remaining calls of the birds seemed expressions of grief.
Dogs and hens never came, and few human souls;
Wild flowers and plants grew all over the wall.

“This place strikes me as very sinister,” said Monkey. “Let’s not stay here long.” “You’re being overcautious, brother,” remarked Friar Sand. “As this is deserted and I don’t think there are any monsters, wild beasts or fiends, there’s nothing to be afraid of.” No sooner were the words out of his mouth than there was a gust of sinister wind and an old man emerged from the temple gateway. He wore a turban, a pale-coloured gown and grass sandals, and he held a crooked stick. He was accompanied by a devil servant with a blue face, terrible fangs, red whiskers and a red body who was carrying on his head a tray of cakes.

“Great Sage,” said the old man as they both knelt down, “I am the local god of Thorn Ridge. As I knew you were coming but had nothing better to offer you I have prepared this tray of steamed cakes for your master. Do all have some. As there are no other houses for hundreds of miles I hope you will accept a few to stave off the pangs of hunger.” This was just what Pig wanted to hear: he went up and was just stretching out his hands to take a cake when Monkey, who had been taking a long, hard look at all this, shouted, “Stop! He’s evil! Behave yourself!” He was

地，来诳老孙！看棍！”那老者见他打来，将身一转，化作一阵阴风，呼的一声，把个长老摄将起去，飘飘荡荡，不知摄去何所。慌得那大圣没跟寻处；八戒、沙僧俱相顾失色；白马亦只自惊吟。三兄弟连马四口，恍恍惚惚，远望高张，并无一毫下落，前后找寻不题。

却说那老者同鬼使，把长老抬到一座烟霞石屋之前，轻轻放下。与他携手相搀道：“圣僧休怕。我等不是歹人，乃荆棘岭十八公是也。因风清月霁之宵，特请你来会友谈诗，消遣情怀故耳。”那长老却才定性，睁眼仔细观看。真个是：

漠漠烟云去所，清清仙境人家。
正好洁身修炼，堪宜种竹栽花。
每见翠岩来鹤，时闻青沼鸣蛙。
更赛天台丹灶，仍期华岳明霞。
说甚耕云钓月，此间隐逸堪夸。
坐久幽怀如海，朦胧月上窗纱。

三藏正自点看，渐觉月明星朗，只听得人语相谈。都道：“十八公请得圣僧来也。”长老抬头观看，乃是三个老者：前一个霜姿丰采，第二个绿鬓婆娑，第三个虚心黛色。各各面





now addressing the local god. "You're no local god, trying to fool me like that. Take this!" Seeing the ferocity of his attack, the local god turned round and transformed himself into a howling gust of negative wind that carried the venerable elder flying off through the air. Nobody knew where he had been taken. The Great Sage was desperate because he did not know where to look for the master, while Pig and Friar Sand stared at each other, pale with shock. Even the white horse was whinnying with fright. The three brother disciples and the horse were in utter confusion. They looked all around as far as they could see but without finding him.

We will not describe their search but tell how the old man and his devil servant carried Sanzang to a stone house that was wreathed in mist and gently set him down. Holding him by the hand and supporting him the old man said, "Don't be afraid, holy monk. We aren't bad people. I am the Eighteenth Lord of Thorn Ridge. I have asked you here on this cool, clear moonlit night to talk about poetry and pass the time in friendship." Only then did Sanzang calm down. When he took a careful look around this is what he saw:

From where the banks of cloud set out
 Stood a pure house for immortals, a place
 To purify the self and refine elixir,
 To plant groves of bamboo and grow one's flowers.
 Cranes often came to the emerald cliff,
 And frogs called in the pool's blue waters.
 This was a match for the cinnabar furnace on Mount Tiantai,
 And made one think of the sunsets at Mount Huashan.
 Forget the vain effort of ploughing the clouds and fishing for the
 moon;
 Here there is admirable privacy and ease.
 Sit here for long enough and your mind becomes seavast;
 The rising moon can be half seen through the gauzy curtains.

As Sanzang was looking around and noticing how brightly the moon and the stars were shining he heard the sound of voices saying, "The Eighteenth Lord has brought the holy monk here." Sanzang looked up and saw three old men. The nearest one was white-haired and distinguished; the second one's temples had a greeny gloss and he was full of vigour;



貌、衣服俱不相同，都来与三藏作礼。长老还了礼，道：“弟子有何德行，敢劳列位仙翁下爱？”十八公笑道：“一向闻知圣僧有道，等待多时，今幸一遇。如果不吝珠玉，宽坐叙怀，足见禅机真派。”三藏躬身道：“敢问仙翁尊号？”十八公道：“霜姿者号孤直公，绿鬓者号凌空子，虚心者号拂云叟。老拙号曰劲节。”三藏道：“四翁尊寿几何？”孤直公道：

“我岁今经千岁古，撑天叶茂四时春。
香枝郁郁龙蛇状，碎影重重霜雪身。
自幼坚刚能耐老，从今正直喜修真。
乌栖凤宿非凡辈，落落森森远俗尘。”

凌空子笑道：

“吾年千载傲风霜，高干灵枝力自刚。
夜静有声如雨滴，秋晴荫影似云张。
盘根已得生长诀，受命尤宜不老方。
留鹤化龙非俗辈，苍苍爽爽近仙乡。”

拂云叟笑道：





and the third had a pure heart and blue-black hair. Their faces and clothes were all different, and they all came to bow to Sanzang, who returned their courtesy, saying, "I have done nothing to deserve this great affection you are showing for me." To this the Eighteenth Lord replied with a smile, "We have long heard, holy monk, of how you have found the Way and we've long been waiting for the good fortune of meeting you that we have enjoyed today. I hope that you will not be grudge the pearls of your wisdom, but will make yourself comfortable, sit and talk. Then we may learn about the true Dhyana teachings." "May I ask the titles of the immortals?" Sanzang asked with a bow. "The one with white hair," the Eighteenth Lord replied, "is known as the Lone Upright Lord; the one with greeny temples is Master Emptiness; and the one with a pure heart is the Ancient Cloud-toucher. My title is Energy." "How old are you four venerable gentlemen?" Sanzang asked. To this the Lone Upright Lord replied,

"I am already a thousand years old;
I touch the sky and my leaves are always spring.
Elegant are my fragrant branches
Shaped like dragons and snakes;
My shadow is broken into many parts;
My body is covered in snow.
Since childhood I have stood firm and endured;
Now I am happy to cultivate the True.
The birds and phoenixes that perch are not mere mortal ones;
I am free and far from the dust of the normal world."

Master Emptiness spoke next with a smile:

"I've borne wind and frost for a thousand years,
Strong in my tall body and the vigour of my limbs.
In the still of the night comes the sound of raindrops,
And the shade spreads like a cloud in autumn sunlight.
My gnarled roots have the secret of eternal life;
I have been given the art of never aging.
Storks stay here and dragons, not common creatures:
I am green and full of life, as in immortals' land."

Then the Ancient Cloud-toucher said with a smile,





“岁寒虚度有千秋，老景潇然清更幽。
不杂嚣尘终冷淡，饱经霜雪自风流。
七贤作侣同谈道，六逸为朋共唱酬。
夏玉敲金非琐琐，天然情性与仙游。”

劲节十八公笑道：

“我亦千年约有余，苍然贞秀自如如。
堪怜雨露生成力，借得乾坤造化机。
万壑风烟惟我盛，四时洒落让吾疏。
盖张翠影留仙客，博弈调琴讲道书。”

三藏称谢道：“四位仙翁，俱享高寿，但劲节翁又千岁余矣。高年得道，丰采清奇，得非汉时之‘四皓’乎？”四老道：“承过奖！承过奖！吾等非四皓，乃深山之‘四操’也。敢问圣僧，妙龄几何？”三藏合掌躬身答曰：

“四十年前出母胎，未产之时命已灾。
逃生落水随波滚，幸遇金山脱本骸。
养性看经无懈怠，诚心拜佛敢俄捱？
今蒙皇上差西去，路遇仙翁下爱来。”

四老俱称道：“圣僧自出娘胎，即从佛教，果然是从小修行，真中正有道之上僧也。我等幸接台颜，敢求大教。望以禅法





“Over a thousand autumns have I passed in emptiness;
Lofty is the view that grows ever purer.
Here there is no commotion, but eternal cool and calm;
I am full of spirit and have seen much frost and snow.
The seven worthies come to talk about the Way;
I sing and drink with my friends, the six men of leisure.
Lightly beating the jade and the gold
My nature is one with heaven; I roam with immortals.”

Then Energy, the Eighteenth Lord, smiled as he said,

“My age is also over a thousand,
I am hoary, pure and natural.
Rain and dew give admirable vigour;
I borrow the creative power of heaven and earth.
Alone I flourish in ravines of wind and mist,
Relaxed and at my ease through all four seasons.
Under my green shade immortals stay
For chess and music and books on the Way.”

“All four of you immortals have lived to most advanced ages.” Sanzang said, “and the old gentleman Energy is over a thousand. You are ancient, you have found the Way, you are elegant and you are pure. Are you not the Four Brilliant Ones of Han times?” “You flatter us too much,” said the four old men. “We’re not the Four Brilliant Ones: we’re the four from deep in the mountains. May we ask, worthy monk, what your illustrious age is?” Sanzang put his hands together and replied,

“Forty years ago I left my mother’s womb,
Fated to disaster since before my birth.
Escaping with my life I floated in the waves
Until I reached Jinshan where I renewed my body.
I nourished my nature and studied the sutras,
Sincere in worship of the Buddha, not wasting time.
Now that His Majesty has sent me to the west,
I am deeply honoured by you ancient immortals.”

The four ancients then praised him, saying, “Holy monk, you have followed the Buddha’s teaching since you left your mother’s womb. By cultivating your conduct from childhood you have become a lofty monk who has found the Way. We are very happy to see you and would like to

指教一二，足慰生平。”长老闻言，慨然不惧，即对众言曰：

“禅者，静也；法者，度也，静中之度，非悟不成。悟者，洗心涤虑，脱俗离尘是也。夫人身难得，中土难生，正法难遇：全此三者，幸莫大焉。至德妙道，渺漠希夷，六根六识，遂可扫除。菩提者，不死不生，无余无欠，空色包罗，圣凡俱遣。访真了元始钳锤，悟实了牟尼手段。发挥象罔，踏碎涅槃。必须觉中觉了悟中悟，一点灵光全保护。放开烈焰照婆娑，法界纵横独显露。至幽微，更守固，玄关口说谁人度？我本元修大觉禅，有缘有志方记悟。”

四老侧耳受了，无边喜悦。一个个稽首皈依，躬身拜谢道：“圣僧乃禅机之悟本也！”

拂云叟道：“禅虽静，法虽度，须要性定心诚。纵为大觉真仙，终坐无生之道。我等之玄，又大不同也。”三藏云：“道乃非常，体用合一，如何不同？”拂云叟笑云：

“我等生来坚实，体用比尔不同。感天地以生身，蒙雨露而滋色。笑傲风霜，消磨日月。一叶不雕，千枝节操。似这话不叩冲虚。你执持梵语。道也者，本安中



ask you to teach us. Could you possibly tell us the rudiments of the Dhyana dharma? It would be a great comfort to us." When the venerable elder heard this he was not at all alarmed, and this is what he said to them:

"Dhyana is silence; the dharma is that which saves. Silent salvation can only come through enlightenment. Enlightenment is washing the mind and cleansing it of care, casting off the vulgar and leaving worldly dust. Human life is hard to obtain; it is hard to be born in the central lands; and the true dharma is hard to find. There is no greater good fortune than to have all three. The wonderful Way of perfect virtue is subtle and imperceptible. Only with it can the six sense-organs¹ and the six forms of consciousness be swept away. Wisdom is this: there is no death and no life, no excess and no deficiency, emptiness and matter are all included, holy and secular both dismissed. It has mastered the tools of the Taoist faith and is aware of the methods of Sakyamuni.² It casts the net of phenomena and smashes nirvana. Perception within perception is needed, enlightenment within enlightenment, then a dot of sacred light will protect everything. Light the raging fire to illuminate the Saha realm; it alone is revealed throughout the dharma world. Being utterly subtle it is firmer than ever: who crosses the pass of mystery through verbal persuasion? From the beginning I cultivated the Dhyana of great awareness: I was fated and determined to attain enlightenment."

The four elders listened with cocked ears and were filled with boundless joy. Each of them kowtowed and was converted to the truth, saying with bows of gratitude, "Holy monk, you are the very root of the enlightenment to be found through Dhyana meditation."

The Ancient Cloud-toucher said, "Dhyana may be silence, and the dharma may well save, but it is necessary for the nature to be settled and the mind sincere. If one is a true immortal of great awareness one has to sit in the Way of no-life. Our mysteries are very different." "The Way is not fixed; its form and function are one. How is yours different?" Sanzang asked. To this the Ancient Cloud-toucher replied with a smile:

"We have been firm from birth: our forms and functions are different from yours. We were born in response to heaven and earth and grew through the rain and the dew. Proudly we laugh at wind and frost; we wear out the days and nights. Not one leaf withers, and all our branches are full of firm resolve. What I say has no emptiness about it, but you

国，反来求证西方。空费了草鞋，不知寻个甚么？石狮子剜了心肝，野狐涎灌彻骨髓。忘本参禅，妄求佛果，都似我荆棘岭葛藤谜语，萝藦浑言。此般君子，怎生接引？这等规模，如何印授？必须要检点见前面目，静中自有生涯。没底竹篮汲水，无根铁树生花。灵宝峰头牢着脚，归来雅会上龙华。”

三藏闻言，叩头拜谢。十八公用手搀扶。孤直公将身扯起。凌空子打个哈哈道：“拂云之言，分明漏泄。圣僧请起，不可尽信。我等趁此月明，原不为讲论修持，且自吟哦逍遥，放荡襟怀也。”拂云叟笑指石屋道：“若要吟哦，且入小庵一茶，何如？”

长老真个欠身，向石屋前观看。门上有三个大字，乃“木仙庵”。遂此同入，又叙了坐次。忽见那赤身鬼使，捧一盘茯苓膏，将五盏香汤奉上。四老请唐僧先吃，三藏惊疑，不敢便吃。那四老一齐享用，三藏却才吃了两块。各饮香汤收去。三藏留心偷看，只见那里玲珑光彩，如月下一般：

水自石边流出，香从花里飘来。

满座清虚雅致，全无半点尘埃。





cling to your Sanskrit. The Way was China's in the first place and only later looked for more evidence in the West. You are wearing out your straw sandals for nothing: you don't know what you are looking for. You are like a stone lion cutting out its own heart, or a fox salivating so hard it digests the marrow of its own bones. If in your meditation you forget your roots you will pursue the Buddha's reward in vain. Your words are as tangled as the brambles on our Thorn Ridge and as confused as the creepers. How can we accept a gentleman such as you? How can one like you be approved and taught? You must reexamine your present state and find a life of freedom in stillness. Only then can you learn to raise water in a bottomless basket, and make the rootless iron-tree flower. On the peak of the Miraculous Treasure³ my feet stand firm; I return to the assembly at Longhua.⁴"

When Sanzang heard this he kowtowed in thanks, and the Eighteenth Lord and the Lone Upright Lord helped him back to his feet, Master Emptiness said with a chuckle, "Cloud-toucher's remarks revealed things a little too clearly. Please get up, holy monk: you don't have to believe every word of it. We didn't intend to use the light of the moon for serious discussions. We should chant poems, feel free, and let ourselves relax." "If we're going to recite poems," said Cloud-toucher with a smile, pointing towards the stone house, "why don't we go into the hermitage and drink some tea?"

Sanzang answered with a bow and went over to look at the hermitage, above which was written in large letters TREE IMMORTALS' HERMITAGE. They all then went inside and decided where to sit, whereupon the red devil servant appeared with a tray of China-root cakes and five bowls of fragrant tea. The four old men urged Sanzang to eat some cakes, but he was too suspicious to do so, and would not take any till the four old men had all eaten some: only then did he eat a couple. After they had drunk some tea it was cleared away. Sanzang then stole a careful look around and saw that everything was of a delicate and intricate beauty in the moonlight:

Where waters flowed beside the rocks,
And fragrant scents from the flowers curled,
The scene was one of cultured peace,
Free from the dust of a lower world.



那长老见此仙境，以为得意，情乐怀开，十分欢喜。忍不住念了一句道：

“禅心似月迥无尘。”

劲节老笑而即联道：

“诗兴如天青更新。”

孤直公道：

“好句漫裁拈锦绣。”

凌空子道：

“佳文不点唾奇珍。”

拂云叟道：

“六朝一洗繁华尽，四始重删雅颂分。”

三藏道：“弟子一时失口，胡谈几字，诚所谓‘班门弄斧’。适闻列仙之言，清新飘逸，真诗翁也。”劲节老道：“圣僧不必闲叙。出家人全始全终。既有起句，何无结句？望卒成之。”三藏道：“弟子不能，烦十八公结而成篇为妙。”劲节道：“你好心肠！你起的句，如何不肯结果？怪吝珠玑，非道理也。”三藏只得续后二句云：

“半枕松风茶未熟，吟怀潇洒满腔春。”

十八公道：“好个‘吟怀潇洒满腔春’！”孤直公道：“劲节，你深知诗味，所以只管咀嚼。何不再起一篇？”十八公亦慨然不辞道：“我却是顶针字起：

春不荣华冬不枯，云来雾往只如无。”

凌空子道：“我亦体前顶针二句：

无风摇拽婆娑影，有客欣怜福寿图。”

拂云叟亦顶针道：



Sanzang took great pleasure in gazing on this sight: he felt happy, relaxed and exhilarated. He found himself saying a line of poetry: "The dhyana heart revolves in moonlike purity." The couplet was completed by Energy, who said with a smile: "Poetic inspiration is fresher than the sky." To this Lone Upright added: "By grafting on each line embroidery grows." then Emptiness said: "Pearls come when naturally the writing flows." Cloud-toucher continued: "The glory is now over: Six Dynasties disappear. The *Songs* are redivided to make distinctions clear."

"I shouldn't have let those silly words slip out just now," said Sanzang, "I was only rambling. Really, I am a beginner trying to show off in front of experts. Having heard you immortals talk in that fresh and free-ranging way I now know that you old gentlemen are true poets." "Don't waste time in idle chat," said Energy. "A monk should take things through to the end. You started the verse, so why don't you finish it? Please do so at once." "I can't," Sanzang replied. "It would be much better if you completed it for me, Eighteenth Lord." "That's very nice of you, I must say!" commented Energy. "You started the verse so you can't refuse to finish it. It's wrong to be so stingy with your pearls." Sanzang then had no choice but to add a final couplet:

"Waiting for the tea lying pillowed in the breeze,
Spring is in the voice now that the heart's at ease."

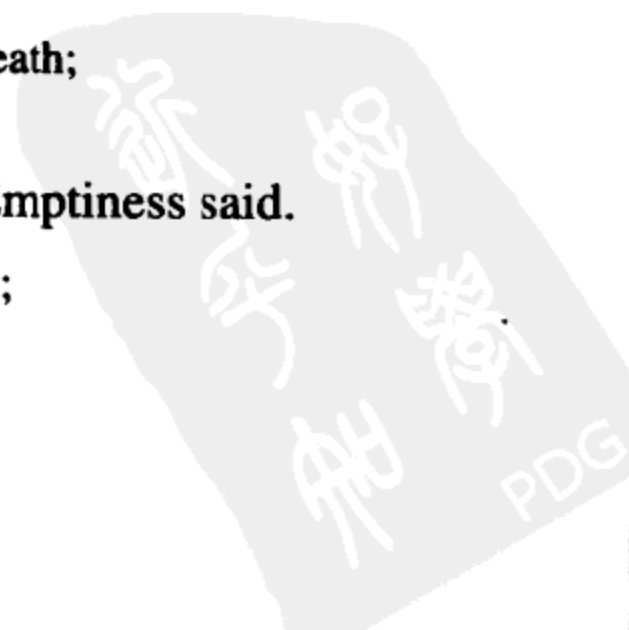
"I like 'Spring is in the voice now that the heart's at ease,'" said the Eighteenth Lord. To this Lone Upright replied, "Energy, you have a deep understanding of poetry, and spend all your time savouring its delights. Why don't you compose another poem for us?" The Eighteenth Lord generously did not refuse. "Very well then," he replied, "let's make up chain couplets. Each person has to start his couplet with the last word of the couplet before. I'll lead off:

Without spring's glory there would be no winter's death;
Clouds come and mists depart as if existing not."

"Let me tack another couple more lines on," Master Emptiness said.

"Not any breath of wind to rock the spreading shade;
Visitors enjoy the Wealth and Long Life picture."

Cloud-toucher now joined in with his couplet:



“图似西山坚节老，清如南国没心夫。”

孤直公亦顶针道：

“夫因侧叶称梁栋，台为横柯作宪乌。”

长老听了，赞叹不已道：“真是阳春白雪，浩气冲霄！弟子不才，敢再起两句。”孤直公道：“圣僧乃有道之士，大养之人也。不必再相联句，请赐教全篇，庶我等亦好勉强而和。”三藏无已，只得笑吟一律曰：

“杖锡西来拜法王，愿求妙典远传扬。
金芝三秀诗坛瑞，宝树千花莲蕊香。
百尺竿头须进步，十方世界立行藏。
修成玉像庄严体，极乐门前是道场。”

四老听毕，俱极赞扬。十八公道：“老拙无能，大胆僭越，也勉和一首。”云：

“劲节孤高笑木王，灵椿不似我名扬。
山空百丈龙蛇影，泉泌千年琥珀香。
解与乾坤生气概，喜因风雨化行藏。
衰残自愧无仙骨，惟有苓膏结寿场。”

孤直公道：“此诗起句豪雄，联句有力，但结句自谦太过矣。堪羨！堪羨！老拙也和一首。”云：



“Picture it like the strong old man of the western hills,
pure as the hermit of the south, the heartless man.”

Lone Upright added his two lines:

“The man is a roof-beam as he has side-leaves
To build the office of the censorate.”

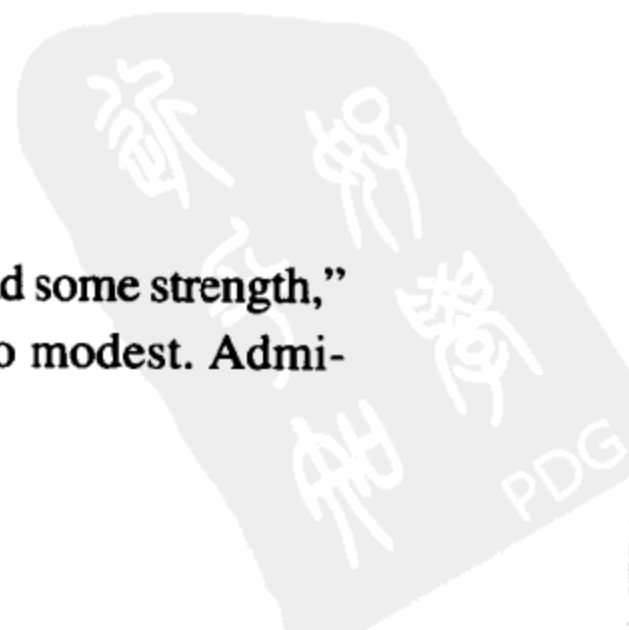
When Sanzang heard all this he could only sigh and say, “Indeed, your superb poems have a noble spirit that rises up to the heavens. Despite my lack of talent I would like to add a couplet to that.” “Holy monk,” said Lone Upright, “you are one who has found the Way and a man of great cultivation. You need not add another couplet. Instead you can give us a whole verse so that we can try as best we can to match the rhyme pattern.”⁵ Sanzang had no choice but to recite the following regulated verse with a smile:

“Travelling west with my staff to visit the Dharma King
I seek the wonderful scriptures to spread them far and wide.
The golden magic fungus blesses the poetry circle;
Under the trees is the scent of a thousand flowers.
One must go higher from the top of a hundred-foot pole,
Leaving one’s traces in ten regions’ worlds.
Cultivate the jade image and majestic body:
Before the gate of bliss is the monastery.”

When the four old men had heard this they were full of high praise for it. “Although I’m stupid and untalented,” the Eighteenth Lord said, “I’ll take my courage in both hands and try to match your rhymes:

Vigorous and proud, I smile as king of the trees:
Not ever the tree of heaven can match my fame.
A dragon and snake shadow for a thousand feet in the mountains;
The spring has flowed for a thousand years with its amber fragrance.
My spirit is at one with heaven and earth:
I gladly cover my traces in the wind and rain.
Now I am old I regret having no immortal bones
And rely on China-root alone to maintain my years.”

“That poem started off heroically, and the next couplet had some strength,” said the Lone Upright Lord. “But the last line was too modest. Admirable! Most admirable! Let me try rhyming one too:



“霜姿常喜宿禽王，四绝堂前大器扬。
露重珠缨蒙翠盖，风轻石齿碎寒香。
长廊夜静吟声细，古殿秋阴淡影藏。
元日迎春曾献寿，老来寄傲在山场。”

凌空子笑而言曰：“好诗！好诗！真个是月胁天心，老拙何能为和？但不可空过，也须扯淡几句。”曰：

“梁栋之材近帝王，太清宫外有声扬。
晴轩恍若来青气，暗壁寻常度翠香。
壮节凜然千古秀，深根结矣九泉藏。
凌云势盖婆婆影，不在群芳艳丽场。”

拂云叟道：“三公之诗，高雅清淡，正是放开锦绣之囊也。我身无力，我腹无才，得三公之教，茅塞顿开。无已，也打油几句，幸勿哂焉。”诗曰：

“淇澳园中乐圣王，渭川千亩任分扬。
翠筠不染湘娥泪，班箨堪传汉史香。
霜叶自来颜不改，烟梢从此色何藏？
子猷去世知音少，亘古留名翰墨场。”

三藏道：“众仙老之诗，真个是吐凤喷珠，游夏莫赞。厚



"I happily give a perch in the frost to the king of the birds;
My talent is displayed before the Hall of Four Perfections.
The pearly tassels of heavy dew obscure the green carpet;
In the light breeze stone teeth crush chilly fragrance.
A delicate voice intones in the corridor at night;
Pale autumn shadows are put away in the ancient hall.
I used to be offered for long life at the New Year;
In old age I stand proudly on the mountain."

"What a fine poem, what a fine poem," said Master Emptiness. "Truly, the moon was working together with heaven to write it. How could such a clumsy fool as I am hope to match its rhymes? But I must try to patch a few lines together: I don't want to waste this chance:"

"The timber of roofbeams is close to kings;
Its fame is spread in the Palace of Great Purity.
The sunlit hall seems filled with azure blue;
Green fragrance always pervades the dark wall.
Strong, cold and ancient in my beauty,
My roots go down to the Underworld's nine springs.
My spreading shade gives cover like cold clouds.
I don't compete in prettiness with flowers."

"You three gentlemen's poems," said Cloud-toucher, "are elegant and pure, like a whole sackful of embroidery and brocades being opened out. Although I have neither strength nor talent you three gentlemen have removed the block for me. If you insist I'll put a few lines of doggerel together. I hope they won't make you laugh:

In the bamboo grove I delight wise kings;
A hundred acres of me by the Wei brings fame.
My green skin is naturally marked by the tears of the Xiang
Goddess;
My scaly shoots pass on the scent of history.
My leaves will never change their colour in frost;
The beauty of my misty twigs can never be concealed.
Few have understood me since the death of Wang Huizhi;
Since ancient times I have been known through brush and ink.

"You venerable immortals have all composed poems like phoenixes breathing out pearls," Sanzang said. "There is nothing I can add. I am deeply

爱高情，感之极矣。但夜已深沉，三个小徒，不知在何处等我。意者弟子不能久留，敢此告回寻访，尤无穷之至爱也。望老仙指示归路。”四老笑道：“圣僧勿虑。我等也是千载奇逢。况天光晴爽，虽夜深却月明如昼，再宽坐坐，待天晓自当远送过岭，高徒一定可相会也。”

正话间，只见石屋之外，有两个青衣女童，挑一对绛纱灯笼，后引着一个仙女。那仙女拈着一枝杏花，笑吟吟进门相见。那仙女怎生模样？他生得：

青姿妆翡翠，丹脸赛胭脂。星眼光还彩，蛾眉秀又齐。下衬一条五色梅浅红裙子，上穿一件烟里火比甲轻衣。弓鞋弯凤嘴，绫袜锦拖泥。妖娆娇似天台女，不亚当年俏妲姬。

四老欠身问道：“杏仙何来？”那女子对众道了万福，道：“知有佳客在此赓酬，特来相访。敢求一见。”十八公指着唐僧道：“佳客在此，何劳求见！”三藏躬身，不敢言语。那女子叫：“快献茶来。”又有两个黄衣女童，捧一个红漆丹盘，盘内有六个细磁茶盂，盂内设几品异果，横担着匙儿，提一把白铁嵌黄铜的茶壶，壶内香茶喷鼻。斟了茶，那女子微露春葱，捧磁盂先奉三藏，次奉四老。然后一盞，自取而陪。



moved by the great favour you have shown me. But it is late now and I do not know where my three disciples are waiting for me. I cannot stay any longer, and I must start finding my way back. I am profoundly grateful for your boundless love. Could you show me my way back?" "Don't be so worried, holy monk," replied the four ancients, laughing. "An encounter like this is rare in a thousand years. The sky is fresh and clear, and the moon makes the night as bright as day. Relax and sit here for a little longer. At dawn we shall see you across the ridge. You will certainly meet your distinguished disciples."

As they were talking in came two serving maids in blue, each carrying a lantern of crimson silk. Behind them followed a fairy who was holding a sprig of apricot blossom as she greeted them with a smile. What did the fairy look like?

Her hair had the green of jade,
Her face was pinker than rouge.
Her starry eyes were full of light and colour;
Her elegant eyebrows were like moth antennae.
She wore a red skirt with plum-blossom designs;
And a light jacket of grey shot with red.
Her curved shoes were shaped like phoenix beaks,
And her silk stockings were marked with mud.
This witch was as lovely as the woman on Tiantai,
No less a beauty than the Zhou king's concubine.

"To what do we owe the pleasure of your visit, Apricot Fairy?" the old man asked as they bowed to her. Returning their bows she replied, "I hear that you have a distinguished guest here and are exchanging poems with him. May I meet him?" "Here he is," said the Eighteenth Lord, pointing him out. "You don't need to ask." Sanzang bowed to her but dared say nothing. "Bring in the tea at once," She said. Two more serving girls in yellow, carried in a red lacquer tray on which were six fine porcelain tea-bowls with rare fruits in them and spoons lying across the top, as well as a copper-inlaid iron teapot in which was hot and fragrant tea. When the tea had been poured the woman showed glimpses of finger as delicate as spring onion shoots as she presented the porcelain bowls of it first to Sanzang and then to the four ancients. The last cup she kept for herself.

凌空子道：“杏仙为何不坐？”那女子方才去坐。茶毕，欠身问道：“仙翁今宵盛乐，佳句请教一二如何？”拂云叟道：“我等皆鄙俚之言，惟圣僧真盛唐之作，甚可嘉羨。”那女子道：“如不吝教，乞赐一观。”四老即以长老前诗后诗并禅法论，宣了一遍。那女子满面春风，对众道：“妾身不才，不当献丑。但聆此佳句，似不可虚也，勉强将后诗奉和一律如何？”遂朗吟道：

“上盖留名汉武帝，周时孔子立坛场。
董仙爱我成林积，孙楚曾怜寒食香。
雨润红姿娇且嫩，烟蒸翠色显还藏。
自知过熟微酸意，落处年年伴麦场。”

四老闻诗，人人称贺。都道：“清雅脱尘，句内包含春意。好个‘雨润红姿娇且嫩’！‘雨润红姿娇且嫩’！”那女子笑而悄答道：“惶恐！惶恐！适闻圣僧之章，诚然锦心绣口。如不吝珠玉，赐教一阙如何？”唐僧不敢答应。那女子渐有见爱之情，挨挨轧轧，渐近坐边，低声悄语，呼道：“佳客莫者，趁此良宵，不要子待要怎的？人生光景，能有几何？”十八公道：“杏仙尽有仰高之情，圣僧岂可无俯就之意？如不见怜，



Only when Master Emptiness invited the Apricot Fairy to sit down did she do so. After they had drunk the tea she leant forward and said, "As you ancient immortals have been having so delightful an evening could you tell me some of the choicest lines you've composed?" "Our stuff was just vulgar rubbish," Cloud-toucher replied. "But this holy monk's verses were truly superb examples of high Tang poetry." "Please let me hear them if you will," the fairy said, whereupon the four ancients recited Sanzang's two poems and his exposition of the Dhyana dharma. The woman, whose face was all smiles, then said, "I'm completely untalented and shouldn't really be making a fool of myself like this, but hearing this wonderful lines is an opportunity too good to waste. Could I cobble together a verse in the second rhyme pattern?" She then recited these lines:

The Han Emperor Wu first made my name;
In Zhou times Confucius taught under my shade.
Dong Feng loved me so much he planted a wood of me;
Sun Chu once offered my jelly in sacrifice.
Soft is my pink and rain-fed beauty;
The misty green is shown and yet concealed.
When over-ripe I have a touch of sourness;
Each year I fall beside the fields of wheat."

When the four ancients heard the poem they were all full of admiration for it. "How elegant it is," they said, "and how free of worldly dust. At the same time the lines have something of the awakening of spring in them. 'Soft is my pink and rain-fed beauty.' That's good. 'Soft is my pink and rain-fed beauty.'" "You're too kind—it quite alarms me," she replied. "The holy monk's lines that I heard just now were like brocade from the heart or embroidery in words. Could you be generous with your pearls and teach me one of those verses?" The Tang Priest dared not reply.

The woman was evidently falling for him and moving closer and closer, pressing herself against him and whispering to him, "Noble guest, let's make the most of this wonderful night for love. What are we waiting for? Life is short." "The Apricot Fairy admires you completely, holy monk," said the Eighteenth Lord. "You must feel something for her. If you don't

是不知趣了也。”孤直公道：“圣僧乃有道有名之士，决不苟且行事。如此样举措，是我等取罪过了。污人名，坏人德，非远达也。果是杏仙有意，可教拂云叟与十八公做媒，我与凌空子保亲，成此姻眷，何不美哉！”

三藏听言，遂变了颜色，跳起来高叫道：“汝等皆是一类邪物，这般诱我！当时只以砥砺之言，谈玄谈道可也；如今怎么以美人局来骗害贫僧！是何道理！”四老见三藏发怒，一个个咬指担惊，再不复言。那赤身鬼使，暴躁如雷道：“这和尚好不识抬举！我这姐姐，那些儿不好？他人材俊雅，玉质娇姿，不必说那女工针指，只这一段诗才，也配得过你。你怎么这等推辞！休错过了！孤直公之言甚当。如果不可苟合，待我再与你主婚。”三藏大惊失色。凭他们怎么胡谈乱讲，只是不从。鬼使又道：“你这和尚，我们好言好语，你不听从，若是我们发起村野之性，还把你摄了去，教你和尚不得做，老婆不得娶，却不枉为人一世也？”那长老心如金石，坚执不从。暗想道：“我徒弟们不知在那里寻我哩！……”说一声，止不住眼中堕泪。那女子陪着笑，挨至身边，翠袖中取出一个蜜合绫汗巾儿，与他揩泪，道：“佳客勿得烦恼。我与你倚玉偎香，耍子去来。”长老咄的一声呌



find her adorable you have very poor taste.” “The holy monk is a famous gentleman who has found the Way,” said the Lone Upright Lord, “and he wouldn’t possibly act in a way that was at all improper. It would be quite wrong of us to do things like that. To ruin his reputation and honour would be a very mean thing to do. If the Apricot Fairy is willing Cloud-toucher and the Eighteenth Lord can act as matchmakers while Master Emptiness and I act as the guarantors of the wedding. It would be excellent if they married.”

Hearing this Sanzang turned pale with horror, jumped to his feet and shouted at the top of his voice, “You’re all monsters, trying to lead me astray like that. There was nothing wrong with talking about the mysteries of the Way with well-honed arguments, but it’s disgraceful of you to try to ruin a monk like me by using a woman as a bait.” Seeing how angry Sanzang was they all bit their fingers in fear and said nothing more. But the red devil servant exploded with thunderous fury, “You don’t know how honoured you’re being, monk. What’s wrong with my sister? She’s beautiful and charming. Her needlework aside, her gift for poetry alone would make her more than a match for you. What do you mean, trying to turn her down? You’re making a terrible mistake. The Lone Upright Lord’s idea was quite right. If you’re not prepared to sleep with her on the quiet I’ll marry the two of you properly.”

Sanzang went paler still with shock. None of their arguments, however outrageous, had the slightest impact on him. “We’ve been talking to you very nicely, monk,” the devil servant said, “but you don’t pay the slightest attention. If we lose our tempers and start our rough, country way of doing things we’ll drag you off and see to it that you can never be a monk any longer or ever marry a wife. After that your life will be pointless.” The venerable elder’s heart remained as hard as metal or stone and he obdurately refused to do as they asked, wondering all the time where his disciples were looking for him. At the thought his tears flowed unquenchably. Smiling and sitting down next to him the woman produced a silk handkerchief from her emerald sleeve with which she wiped away his tears. “Don’t be so upset, noble guest,” She said. “You and I are going to taste the pleasures of love.” Sanzang

喝，跳起身来就走；被那些人扯扯拽拽，嚷到天明。

忽听得那里叫声：“师父！师父！你在那方言语也？”原来那孙大圣与八戒、沙僧，牵着马，挑着担，一夜不曾住脚，穿荆度棘，东寻西找；却好半云半雾的，过了八百里荆棘岭西下，听得唐僧吆喝，却就喊了一声。那长老挣出门来，叫声“悟空，我在这里哩。快来救我！快来救我！”那四老与鬼使，那女子与女童，幌一幌，都不见了。

须臾间，八戒、沙僧俱到边前道：“师父，你怎么得到此也？”三藏扯住行者道：“徒弟啊，多累了你们了！昨日晚间见的那个老者，言说土地送斋一事，是你喝声要打，他就把我抬到此方。他与我携手相搀，走入门，又见三个老者，来此会我，俱道我做‘圣僧’。一个个言谈清雅，极善吟诗。我与他赓和相攀，觉有夜半时候，又见一个美貌女子，执灯火，也来这里会我，吟了一首诗，称我做‘佳客’。因见我相貌，欲求配偶，我方省悟。正不从时，又被他做媒的做媒，保亲的保亲，主婚的主婚，我立誓不肯。正欲挣着要走，与他嚷闹，不期你们到了。一则天明，二来还是怕你，只才还扯扯拽拽，忽然就不见了。”行者道：“你既与他叙话谈诗，就不曾问他个名字？”三藏道：“我曾问他之号。那老者唤做十八公，号劲节；第二个号孤直公；第三个号凌空子；第四个号拂云叟；那女子，人称他做杏仙。”八戒道：“此物在于何处？才往那方去了？”三藏道：“去向之方，不知



jumped up and shouted at her to go away and would have left at once if they had not held him there by force. The row went on till day-break.

Suddenly Sanzang heard a call of, "Master! Master! We can hear you. Where are you?" Monkey, Pig and Friar Sand had been searching everywhere all night, leading the white horse and carrying the baggage. They had gone through all the thorns and brambles without a moment's rest and by now had reached the western side of the 250-mile-wide cloud-capped Thorn Ridge. This was the shout they gave when they heard Sanzang's angry yells. Sanzang broke free, rushed outside, and called, "Wukong, I'm here. Help! Help!" The four ancients, the devil servant, the woman and her maids all disappeared in a flash.

A moment later Pig and Friar Sand were there too. "How ever did you get here, Master?" they asked. "Disciples," said Sanzang, clinging to Monkey, "I have put you to a lot of trouble. I was carried here by the old man who appeared last night and said he was a local deity bringing us vegetarian food—the one you shouted at and were going to hit. He held my hand and helped me inside that door there, where I saw three old men who had come to meet me. They kept calling me 'holy monk' and talked in a very pure and elegant way. They were marvellous poets, and I matched some verses with them. Then at about midnight a beautiful woman came with lanterns to see me and made up a poem herself. She kept calling me 'noble guest'. She liked the look of me so much she wanted to sleep with me. That brought me to my senses. When I refused they offered to be matchmakers and guarantors, and to marry us. I swore not to agree and was just shouting at them and trying to get away when to my surprise you turned up. Although they were still dragging at my clothes they suddenly disappeared. It must have been because it was dawn and because they were frightened of you too." "Did you ask them their names when you were talking about poetry?" Monkey asked. "Yes," Sanzang replied, "I asked them their titles. The oldest was Energy, the Eighteenth Lord; the next oldest was the Lone Upright Lord; the third was Master Emptiness; and the fourth the Ancient Cloud-toucher. They called the woman Apricot Fairy." "Where are they?" Pig asked, where've they gone?"

何所；但只谈诗之处，去此不远。”

他三人同师父看处，只见一座石崖，崖上有“木仙庵”三字。三藏道：“此间正是。”行者仔细观之，却原来是一株大桧树，一株老柏，一株老松，一株老竹。竹后有一株丹枫。再看崖那边，还有一株老杏，二株腊梅，二株丹桂。行者笑道：“你可曾看见妖怪？”八戒道：“不曾。”行者道：“你不知。就是这几株树木在此成精也。”八戒道：“哥哥怎得知成精者是树？”行者道：“十八公乃松树；孤直公乃柏树；凌空子乃桧树；拂云叟乃竹竿；赤身鬼乃枫树；杏仙即杏树；女童即丹桂、腊梅也。”八戒闻言，不论好歹，一顿钉钯，三五长嘴，连拱带筑，把两颗腊梅、丹桂、老杏、枫杨俱挥倒在地，果然那根下俱鲜血淋漓。三藏近前扯住道：“悟能，不可伤了他！他虽成了气候，却不曾伤我。我等找路去罢。”行者道：“师父不可惜他。恐日后成了大怪，害人不浅也。”那呆子索性一顿钯，将松、柏、桧、竹一齐皆筑倒，却才请师父上马，顺大路一齐西行。

毕竟不知前去如何，且听下回分解。





“Where they have gone I don’t know,” Sanzang replied, “but where we talked about poetry was near here.”

When the three disciples searched with their master they found a rockface on which were carved the words “Tree Immortals’ Hermitage”. “This is it,” said Sanzang, and on looking carefully Brother Monkey saw a big juniper, an old cypress, an old pine and an old bamboo. Behind the bamboo was a red maple. When he took another look by the rockface he saw an old apricot tree, two winter-flowering plums, and two osman-thuses. “Did you see the evil spirits?” Monkey asked. “No,” said Pig. “It’s just because you don’t realize that those trees have become spirits,” said Monkey. “How can you tell that the spirits were trees?” Pig asked. “The Eighteenth lord is the pine,” Monkey replied, “the Lone Upright Lord the cypress, Master Emptiness the juniper and the Ancient Cloud-toucher the bamboo. The maple there was the red devil and the Apricot Fairy that apricot tree.”

When Pig heard this he ruthlessly hit with his rake and rooted with his snout to knock the plum, osmanthus, apricot and maple trees over, and as he did blood flowed from their roots. “Wuneng,” said Sanzang, going up to him to check him, “don’t harm any more of them. Although they have become spirits they did me no harm. Let’s be on our way again.” “Don’t be sorry for them, Master,” said Monkey. “They’ll do people a great deal of harm if we let them develop into big monsters.” With that the idiot let fly with his rake and knocked pine, cypress, juniper and bamboo all to the ground. Only then did he invite his master to remount and carry along the main route to the west. If you don’t know what happened as they pressed ahead, listen to the explanation in the next instalment.



第六十五回

妖邪假设小雷音 四众皆遭大厄难

这回因果，劝人为善，切休作恶。一念生，神明照鉴，任他为作。拙蠢乖能君怎学，两般还是无心药。趁生前有道正该修，莫浪泊。

认根源，脱本壳。访长生，须把捉。要时时明见，醍醐斟酌。贯彻三关填黑海，管教善者乘鸾鹤。那其间愍故更慈悲，登极乐。

话表唐三藏一念虔诚，且休言天神保护，似这草木之灵，尚来引送，雅会一宵，脱出荆棘针刺，再无萝藦攀缠。四众西进，行够多时，又值冬残，正是那三春之日：

物华交泰，斗柄回寅。

草芽遍地绿，柳眼满堤青。



Chapter 65

A Demon Creates a False Thunder Peak All Four Pilgrims Meet with Disaster

The cause and effect this time revealed
Should make one do what's good and shun the evil.
Once a thought is born
The Intelligence is aware of it.
And lets it become action.
Why strive to learn stupidity or skill?
Both are medicines for heartlessness.
Do what is right while you are still alive;
Do not just drift.
Recognize the root and the source,
Escape from the trunk and the husk.
If seeking long life you must grasp this.
Watch clearly at every moment,
Refine your thoughts.
Go through the three passes, fill up the black sea;
The good will surely ride on the phoenix and crane.
Then your gloom will change to compassion
As you ascend to absolute bliss.

Tang Sanzang's thoughts were so pure that not only did the heavenly gods protect him: even the vegetable spirits had taken him along a part of his journey for a night of elegant conversation, thereby saving him from having to go through the thorns and brambles. Nor were there any more creepers to entangle them. As the four of them carried on west for another long period winter ended and spring returned.

All things begin to flower,
The handle of the Dipper returns to the east.
Everywhere the grass is green,
As are the leaves of willows on the bank.



一岭桃花红锦浣，半溪烟水碧罗明。

几多风雨，无限心情。

日晒花心艳，燕衔苔蕊轻。

山色王维画浓淡，鸟声季子舌纵横。

芳菲铺绣无人赏，蝶舞蜂歌却有情。

师徒们也自寻芳踏翠，缓随马步。正行之间，忽见一座高山，远望着与天相接。三藏扬鞭指道：“悟空，那座山也不知有多少高，可便似接着青天，透冲碧汉。”行者道：“古诗不云：‘只有天在上，更无山与齐。’但言山之极高，无可与他比并。岂有接天之理！”八戒道：“若不接天，如何把昆仑山号为‘天柱’”行者道：“你不知。自古‘天不满西北’。昆仑山在西北乾位上，故有顶天塞空之意，遂名天柱。”沙僧笑道：“大哥把这好话儿莫与他说。他听了去，又降别人。我们且走路。等上了那山，就知高下也。”

那呆子赶着沙僧，厮耍厮斗。老师父马快如飞。须臾，到那山崖之边。一步步往上行来，只见那山：

林中风飒飒，涧底水潺潺。

鸦雀飞不过，神仙也道难。

千崖万壑，亿曲百湾。

尘埃滚滚无人到，怪石森森不厌看。



The ridge covered in peach blossom is red brocade;
The mist over the stream is a translucent gauze.
Frequent wind and rain,
Unbounded feeling.
Flowers open their hearts to the sun,
Swallows carry off the delicate moss.
Wang Wei should have painted the beauty of the mountains;
The birdsong is as persuasive as Su Qin's golden tongue.
Though no one sees these fragrant cushions of flowers
The butterflies and singing bees adore them.

Master and disciples made their way across the flowers and the grass ambling along with the horse until they made out in the distance a mountain so high that it touched the sky. Pointing at it with his riding crop Sanzang said, "I wonder how high that mountain is, Wukong. It touches the heavens and pierces the firmament." "Isn't there some ancient poem that says, 'Heaven alone is supreme: no mountain can equal its height'?" Monkey replied. "However high a mountain is it can't possibly join up with the sky." "Then why's Mount Kunlun called the pillar of heaven?" Pig asked. "Evidently you don't know that part of the sky has always been missing in the northwest," Brother Monkey replied. "As Kunlun's in the northwest corner it plugs that hole in the sky. That's why it's called the pillar of heaven." "Brother," said Friar Sand with a smile, "stop telling him all that. He'll brag about it to make himself superior. We'll know how high the mountain is when we've climbed it."

The idiot started chasing Friar Sand and brawling with him in a playful way, and the master's horse galloped as if on wings. They were soon at the foot of a precipice up which they made their way painfully slowly. This is what the mountain was like:

The wind rustling in the woods,
Water gushing along the beds of ravines.
Crows and sparrows cannot fly across it;
Even gods and immortals find it hard.
Scars and gullies endlessly twisting;
Clouds of dust blowing where no one can go;
Rocks in strange and fascinating shapes.



有处有云如水滉，是方是树鸟声繁。
鹿衔芝去，猿摘桃还。
狐貉往来崖上跳，麋獐出入岭头顽。
忽闻虎啸惊人胆，斑豹苍狼把路拦。

唐三藏一见心惊。孙行者神通广大，你看他一条金箍棒，哮吼一声，吓过了狼虫虎豹，剖开路，引师父直上高山。行过岭头，下西平处，忽见祥光蔼蔼，彩雾纷纷，有一所楼台殿阁，隐隐的钟磬悠扬。三藏道：“徒弟们，看是个甚么去处。”行者抬头，用手搭凉篷，仔细观看，那壁厢好个所在！真个是：

珍楼宝座，上刹名方。
谷虚繁地籁，境寂散天香。
青松带雨遮高阁，翠竹留云护讲堂。
霞光缥缈龙宫显，彩色飘飘沙界长。
朱栏玉户，画栋雕梁。
谈经香满座，语策月当窗。
鸟啼丹树内，鹤饮石泉旁。
四围花发琪园秀，三面门开舍卫光。
楼台突兀门迎嶂，钟磬虚徐声韵长。



Clouds like vast expanses of water,
While elsewhere birds sing in the trees.
Deer carry magic fungus in their mouths.
Apes pick peaches.
Foxes and raccoon dogs spring around on the cliffs,
Large and small deer play on the ridge.
Then comes the spine-chilling roar of a tiger,
And the way is blocked by leopards and wolves.

Sanzang was terrified by what he saw, but Monkey's powers were enormous. With his gold-banded cudgel and a mighty roar he sent the wolves, tigers, leopards and other wild beasts running then cleared the way for the master to reach the top of the mountain. Once they were over the summit ridge and had started going down the gentle western slope they saw divine light and coloured clouds over some imposing buildings from which came the muffled sounds of bells and stone chimes. "Look and see what that place is, disciples," said Sanzang. Monkey raised his head, shaded his eyes with his hands, and on careful examination saw that it was a fine place:

Magnificent architecture,
A famous monastery.
The valley of emptiness is full of the earth's vibrations;
Heavenly fragrance pervades the stillness.
Rain in the bluish pines obscures the buildings;
Mist around the green bamboo protects the preaching hall.
Through coloured clouds one can make out the dragon palace;
The infinite worlds are seen in shimmering light.
Red balustrades and doors of marble,
Painted and carved beams.
Incense fills the hall in which the scriptures are taught;
The moon hangs over the window where the mysteries are passed
on.
Birds sing in red trees,
Cranes drink from a spring in the rocks.
The flowers as fine as those of the Jetavana;
All the doors open on the brilliance of Sravasti.
Beside the towering buildings the gates face crags;
Slow is the rhythm of the bell and chime.

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窗开风细，帘卷烟茫。

有僧情散淡，无俗意和昌。

红尘不到真仙境，静土招提好道场。

行者看罢，回复道：“师父，那去处是便是座寺院，却不知禅光瑞蔼之中，又有些凶气何也。观此景象，也似雷音，却又路道差池。我们到那厢，决不可擅入，恐遭毒手。”唐僧道：“既有雷音之景，莫不就是灵山？你休误了我诚心，担搁了我来意。”行者道：“不是，不是！灵山之路，我也走过几遍，那是这路途！”八戒道：“纵然不是，也必有个好人居住。”沙僧道：“不必多疑。此条路未免从那门首过，是不是一见可知也。”行者道：“悟净说得有理。”

那长老策马加鞭，至山门前，见“雷音寺”三个大字，慌得滚下马来，倒在地下。口里骂道：“泼猢猻！害杀我也！现是雷音寺，还哄我哩！”行者陪笑道：“师父莫恼，你再看看，山门上乃四个字，你怎么只念出三个来，倒还怪我？”长老战兢兢的爬起来再看，真个是四个字，乃“小雷音寺”。三藏道：“就是小雷音寺，必定也有个佛祖在内。经上言三千诸佛，想是不在一方：似观音在南海，普贤在峨眉，文殊在五台。这不知是那一位佛祖的道场。古人云：‘有佛有



A light breeze blows into open windows,
And under the rolled-up curtains is a smoky haze.
Among the monks emotions are all calm;
Peace reigns in the absence of worldliness.
A land of immortals unsullied by earth's dust,
This splendid monastery of the pure land.

When he had taken a good look at it Monkey went back to report, "It's a monastery, Master, but for some reason there's something evil about the auspicious dhyana atmosphere. The place looks like the Thunder Monastery but the distance to here is wrong. Whatever we do we mustn't go rushing inside. If we do we may run into something nasty." "But if it looks like the Thunder Monastery this must surely be the Vulture Peak," said the Tang Priest. "Don't try to frustrate my sincerest wish and put off what I've come for." "But it isn't vulture peak." said Monkey. "I've been there several times and this isn't the way." "Even if it isn't there must be good people living here," said Pig. "Don't be so suspicious," said Friar Sand. "The road goes straight past the gate, so we can find out at a glance," "You're right," said Monkey.

Whipping on the horse, the venerable elder arrived at the monaster gate, above which the words THUNDER MONASTERY were written. This came as such a surprise to him that he fell to the ground from the horse, saying abusively, "Wretched macaque! You'll be the death of me. Here we are at the Thunder Monastery and you're still trying to trick me." "Don't be angry, Master," said Monkey with a forced smile. "Take another look. There are three words over the gate. Why did you only read two of them out, then get angry with me?" Still shaking, the master climbed to his feet again for another look and saw that there were in fact three words written there: LESSER THUNDER MONASTERY. "Even if it is the Lesser Thunder Monastery," Sanzang said, "there must be a Buddha in here. The three thousand Buddhas of whom the scriptures speak can't all live in the same place, just as the Bodhisattva Guanyin lives in the Southern Sea, Samantabhadra lives on Mount Emei and Manjusri on Mount Wutai. I wonder which Buddha's holy seat this is. As the saying has it,

Wherever there's a Buddha there are scriptures;

经，无方无宝。’我们可进去来。”行者道：“不可进去。此处少吉多凶。若有祸患，你莫怪我。”三藏道：“就是无佛，也必有个佛像，我弟子心愿，遇佛拜佛，如何怪你。”即命八戒取袈裟，换僧帽，结束了衣冠，举步前进。

只听得山门里有人叫道：“唐僧，你自东土来拜见我佛，怎么还这等怠慢？”三藏闻言，即便下拜。八戒也磕头，沙僧也跪倒；惟大圣牵马，收拾行李，在后。方入到二层门内，就见如来大殿。殿门外宝台之下，摆列着五百罗汉、三千揭谛、四金刚、八菩萨、比丘尼、优婆塞、无数的圣僧、道者。真个也香花艳丽，瑞气缤纷。慌得那长老与八戒、沙僧一步一拜，拜上灵台之间。行者公然不拜。又闻得莲台座上厉声高叫道：“那孙悟空，见如来怎么不拜？”不知行者又仔细观看，见得是假，遂丢了马匹、行囊，掣棒在手，喝道：“你这伙孽畜，十分胆大！怎么假倚佛名，败坏如来清德！不要走！”双手轮棒，上前便打。只听得半空中叮当一声，撇下一副金铙，把行者连头带足，合在金铙之内。慌得个猪八戒、沙和尚连忙使起钯杖，就被些阿罗、揭谛、圣僧、道者一拥近前围绕。他两个措手不及，尽被拿了。将三藏捉住，一齐都绳缠索绑，紧缚牢拴。

原来那莲花座上装佛祖者乃是个妖王，众阿罗等，都是些小怪。遂收了佛祖体像，依然现出妖身。将三众抬入后边收





Everywhere you go you'll find some treasures.

Let's go in." "No, we mustn't," said Monkey. "This place looks thoroughly sinister. Don't blame me if this leads to disaster." "Even if there is not Buddha here there's bound to be a statue of a Buddha, and I am under a vow to worship every Buddha statue I pass," Sanzang replied. "I won't blame you." He then told Pig to get out his cassock, put on his mitre, neatened his clothes up and strode forward.

As he did so a voice from inside the gate called out, "Tang Priest, you've come from the east to worship our Buddha, so why are you still being so casual about it?" Sanzang at once started kowtowing, as did Pig while Friar Sand knelt. The Great Sage hung back, holding the horse and looking after the luggage. Once they were inside the inner gates they reached the Buddha Hall, outside of which were drawn up the five hundred arhats, the three thousand protectors, the four vajrapanis, the eight Bodhisattvas, nuns, lay people, and countless holy monks and lay brothers. Everywhere was the scent of flowers and auspicious vapours. The venerable elder, Pig and Friar Sand were all so overwhelmed that they kowtowed at every step until they reached the hall. Monkey alone did not bow. "Sun Wukong," came a shrill shout from the throne, "why don't you kowtow when you see the Buddha?" Nobody realized that Monkey had spotted as he took a careful look around that this was all false. Letting go of the horse and putting down the luggage he shouted as he brandished his cudgel, "Evil beasts! What a bloody cheek! How dare you try to ruin the Buddha's good name by pretending to be him! Stay where you are!" He raised his cudgel in both hands and was just about to strike when a pair of bronze cymbals came out of the sky to join together with a mighty crash, enclosing him completely from head to toe. Pig and Friar Sand grabbed desperately for their rake and staff, only to be so closely surrounded by the arhats, protectors, holy monks and lay brothers that they could not move. They and Sanzang too were all captured and roped up tightly.

Now the Buddha on the lotus throne was a demon king and all the arhats and others his little devils. They now put off their Buddha disguises, so that they looked once more like the evil creatures they really were, and carried the three of them round to the back to be kept under

藏；把行者合在金铙之中，永不开放。只搁在宝台之上，限三昼夜化为脓血。化后，才将铁笼蒸他三个受用。这正是：

碧眼猢儿识假真，禅机见像拜金身。

黄婆盲目同参礼，木母痴心共话论。

邪怪生强欺本性，魔头怀恶诈天人。

诚为道小魔头大，错入旁门枉费身。

那时群妖将唐僧三众收藏在后；把马拴在马边；把他的袈裟、僧帽安在行李担内，亦收藏了。一壁厢严紧不题。

却说行者合在金铙里，黑洞洞的，燥得满身流汗，左拱右撞，不能得出。急得他使铁棒乱打，莫想得动分毫。他心里没了算计，将身往外一挣，却要挣破那金铙；遂捻着一个诀，就长有千百丈高，那金铙也随他身长，全无一些瑕缝光明。却又捻诀把身子往下一小，小如芥菜子儿，那铙也就随身小了，更没些些孔窍。他又把铁棒，吹口仙气，叫“变！”即变做幡竿一样，撑住金铙。他却把脑后毫毛，选长的，拔下两根，叫“变！”即变做梅花头五瓣钻儿，挨着棒下，钻有千百下，只钻得苍苍响响，再不钻动一些。行者急了，却捻个诀，念一声“唵嚩静法界，乾元亨利贞”的咒语。拘得那五方揭谛、六丁六甲、一十八位护教伽蓝，都在



guard while Monkey was sealed inside the cymbals, never to be released. The cymbals were then set on a pedestal, and here he was to be turned to pus and blood within three days and nights, after which the other three were to be steamed in an iron steamer and eaten. Indeed,

The green-eyed macaque saw that it was false;
The dhyana monk worshipped the appearance of the Buddha.
The yellow-wife blindly joined in the prostration,
While the mother of wood foolishly agreed.
The monsters used force to oppress the true nature;
Evilly the demon king mistreated the holy man.
The demon king was greater than the narrow Way;
By taking the wrong course they threw away their lives.

Having locked the Tang Priest and his two disciples away and tied the horse up at the back they put Sanzang's cassock and mitre back into the luggage and stored that away too. They then put everything under a close guard.

Inside the cymbals Monkey found it pitch black and so hot that he was soon pouring with sweat. Push and shove though he might, there was no way he could get out, and when in desperation he hit out wildly all around with his iron cudgel he could not move the cymbals by even a fraction of an inch. Then he made a hand-spell that made him ten thousand feet tall; the cymbals grew with him. There was not a crack anywhere through which a chink of light could get in. He made another hand-spell to make himself smaller and shrank till he was as tiny as a mustard-seed. The cymbals shrank with him, and still there was no hole. He blew a magic breath on the iron cudgel, said, "Change!" and made it into a flagpole with which to prop the cymbals up. Then he pulled two of the longer hairs from the back of his head, blew on them, said, "Change!" and turned them into a five-part drill with a plum-blossom shaped bit which he turned a thousand times or more. There was a rasping noise but the drill made no impression.

By now he was feeling desperate, so he made another handspell and recited the words, "*Om ram peaceful dharma world; eternal keen purity of the heavenly unity.*" This compelled the Five Protectors, the Six Dings,



金铙之外道：“大圣，我等俱保护着师父，不教妖魔伤害，你又拘唤我等做甚？”行者道：“我那师父，不听我劝解，就弄死他也不亏！——但只你等怎么快作法将这铙钹掀开，放我出来，再作处治。这里面不通光亮，满身暴躁，却不闷杀我也？”众神真个掀铙，就如长就的一般，莫想揭得分毫。金头揭谛道：“大圣，这铙钹不知是件甚么宝贝，连上带下，合成一块。小神力薄，不能掀动。”行者道：“我在里面，不知使了多少神通，也不得动。”

揭谛闻言，即着六丁神保护着唐僧，六甲神看守着金铙，众伽蓝前后照察；他却纵起祥光，须臾间，闯入南天门里。不待宣召，直上凌霄宝殿之下，见玉帝俯伏启奏道：“主公，臣乃五方揭谛使。今有齐天大圣保唐僧取经，路遇一山，名小雷音寺。唐僧错认灵山进拜，原来是妖魔假设，困陷他师徒，将大圣合在一副金铙之内，进退无门，看看至死，特来启奏。”即传旨：“差二十八宿星辰，快去释厄降妖。”

那星宿不敢少缓，随同揭谛，出了天门，至山门之内。有二更时分，那些大小妖精，因获了唐僧，老妖俱犒赏了，各去睡觉。众星宿更不惊张，都到铙钹之外，报道：“大圣，





the Six Jias and the Eighteen Guardians of the Faith to gather round the cymbals and say, "Great Sage, we are all protecting your master and keeping the demons from harming him, so why do you call us here?" "If he dies it serves him right for ignoring my advice," Monkey replied. "You lot had better find some magic to get these cymbals open at once and have me out of here so I can decide what to do. It's completely dark in here, I'm feeling very hot, and it's so stuffy it'll kill me." The gods all tried to lift the cymbals, but as before it was impossible to move them by even a fraction of an inch. "Great Sage," said the Gold-headed Protector, "goodness only knows what kind of treasure this is, but they're all of a piece from top to bottom. We gods aren't strong enough to move them." "And I've lost count of the number of my magic powers I've used here without being able to move them either," said Monkey.

When the Protector heard this he told the Six Dings to look after Monkey and the Six Jias to watch over the cymbals while the guardians kept their eyes on what was happening all around. He then set off on his beam of auspicious light and a moment later shot in through the Southern Gate of Heaven, where he did not wait to be summoned but rushed straight to the steps of the Hall of Miraculous Brightness to prostrate himself before the Jade Emperor and report, "My sovereign, I am one of the Protectors of the Four Quarters and the Centre. The Great Sage Equaling Heaven who is escorting the Tang Priest on the journey to fetch the scriptures has now reached a mountain with a monastery called the Lesser Thunder Monastery on it. The Tang Priest went in to worship under the illusion that he had reached Vulture Peak, but it turned out that the whole thing was a decoy to trap them. The Great Sage is caught inside a pair of cymbals and can't go anywhere. He's gradually dying. That is what I have come to report." At once the Jade Emperor ordered that the Twenty-eight Constellations be sent to rescue them and defeat the demons.

Not daring to delay for a moment, the constellations went out through the gate of Heaven with the Protector and were soon inside the monastery. It was now the second of the night's five watches, and all the demons, senior and junior, had gone to sleep after the feast their king had given them to celebrate the Tang priest's capture. Doing nothing to disturb them, the constellations went to the cymbals and reported, "Great

我等是玉帝差来二十八宿，到此救你。”行者听说大喜。便教：“动兵器打破，老孙就出来了！”众星宿道：“不敢打。此物乃浑金之宝，打着必响；响时惊动妖魔，却难救拔。等我们用兵器捎他。你那里但见有一些光处就走。”行者道：“正是。”你看他们使枪的使枪，使剑的使剑，使刀的使刀，使斧的使斧；扛的扛，抬的抬，掀的掀，捎的捎；弄到有三更天气，漠然不动，就是铸成了囹圄的一般。那行者在里边，东张张，西望望，爬过来，滚过去，莫想看见一些光亮。

亢金龙道：“大圣啊，且休焦躁。观此宝定是个如意之物，断然也能变化。你在那里面，于那合缝之处，用手摸着，等我使角尖儿拱进来，你可变化了，顺松处脱身。”行者依言，真个在里面乱摸。这星宿把身变小了，那角尖儿就似个针尖一样，顺着钹合缝口上，伸将进去。可怜用尽千斤之力，方能穿透里面。却将本身与角使法像，叫“长！长！长！”角就长有碗来粗细。那钹口倒也不像金铸的，好似皮肉长成的，顺着亢金龙的角，紧紧噙住，四下里更无一丝拔缝。行者摸着他的角，叫道：“不济事！上下没有一毫松处！没奈何，你忍着些儿疼，带我出去。”好大圣，即将金箍棒变作一把钢钻儿，将他那角尖上钻了一个孔窍，把身子变得似个芥菜子儿，拱在那钻眼里蹲着，叫：“扯出角去！扯出角去！”这星宿又不知费了多少力，方才拔出，使得力尽筋柔，倒在地下。

行者却自他角尖钻眼里钻出，现了原身，掣出铁棒，照



Sage, we're the Twenty-eight Constellations. The Jade Emperor has sent us here to rescue you." The news made Monkey very happy. "Smash them open with your weapons and get me out of here." "We don't dare to," the constellations replied. "This is pure gold and if we hit it the noise would wake the devils up and it would be impossible to rescue you. We'll have to try to work it open with our weapons. The moment you see a chink of light in there, out you come." "Yes," said Monkey. They used their spears, swords, sabres and battle-axes to try to lever, prise, lift, and force it open, but despite all their efforts the third watch came and still they had failed to make the slightest impression on them. It was as if the cymbals had been cast as a single whole. Not a chink of light could Monkey see from inside, no matter how hard he looked and crawled and rolled all around.

Then the Metal Dragon of the constellation Gullet said, "Don't get impatient, Great Sage. This must be an as-you-will treasure and I'm sure it can be changed. You feel where the cymbals join from the inside. Once I get my horn between them you can turn yourself into something and get out where I've loosened them." Monkey followed this suggestion and felt frantically around inside. Meanwhile the constellation made himself so small that his horn was no bigger than the point of a needle. He pushed hard with it where the two cymbals joined, and by exerting tremendous pressure he managed to penetrate inside. He then gave himself a magic body by saying, "Grow! Grow! Grow!" The horn became as thick as a rice-bowl, but the cymbals were more like creatures of skin and flesh than objects cast from metal: they kept their close bite on the Metal Dragon of Gullet's horn, and not a crack appeared anywhere around. "It's no use," said Monkey, feeling the constellation's horn, "it's not at all loose anywhere around it. There's nothing for it: you'll have to bear the pain and pull me out." The splendid Great Sage then changed his gold-banded cudgel into a steel gimlet, bored a hole in the tip of the horn, made himself the size of a mustard seed, crawled into the hole, squatted there, and shouted, "Pull it out." Only through stupendous efforts did the constellation manage to pull his horn out, which left him so weak and exhausted that he collapsed.

Monkey then crawled out of the hole in the horn again, resumed his



饶钹当的一声打去，就如崩倒铜山，咋开金饶。可惜把个佛门之器，打做个千百块散碎之金！唬得那二十八宿惊张，五方揭谛发竖。大小群妖皆梦醒。老妖王睡里慌张，急起来，披衣擂鼓，聚点群妖，各执器械。此时天将黎明。一拥赶到宝台之下。只见孙行者与列宿围在碎破金饶之外，大惊失色，即令：“小的们！紧关了前门，不要放出人去！”

行者听说，即携星众，驾云跳在九霄空里。那妖王收了碎金，排开妖卒，列在山门外。妖王怀恨，没奈何披挂了，使一根短软狼牙棒，出营高叫：“孙行者！好男子不可远走高飞！快向前与我交战三合！”行者忍不住，即引星众，按落云头，观看那妖精怎生模样。但见他：

蓬着头，勒一条扁薄金箍；光着眼，簇两道黄眉的竖。悬胆鼻，孔窍开查；四方口，牙齿尖利。穿一副叩结连环铠，勒一条生丝攒穗绦。脚踏乌喇鞋一对，手执狼牙棒一根。此形似兽不如兽，相貌非人却似人。





own appearance, raised his cudgel and smashed the cymbals apart with a tremendous noise like a copper mountain collapsing. The Buddhist instruments now lay shattered into thousands of fragments of gold. This gave the Twenty-eight Constellations a terrible fright and made the Protectors' hair stand on end. All the devils woke up, and as the demon king was shocked out of his sleep he jumped up, pulled on his clothes and had the drums beaten to muster all the demons with their weapons. By now it was nearly dawn and they all gathered round the throne. On seeing Monkey and the constellations standing in a ring round the fragments of the golden cymbals the demon king went pale from shock and ordered his underlings to shut the front gates and not let them escape.

As soon as Monkey heard this he led the Twenty-eight Constellations to spring up on their clouds till they were above the ninth heaven, while the demon king had the fragments of gold tidied away and drew his devilish forces up outside the monastery gates. In his anger the king had no choice but to put on his armour, take his short and flexible wolf's-tooth spiked mace and come out of his camp shouting, "Sun the Novice! A real man doesn't run away from a fight. Come back and fight three rounds with me." This was more than Monkey could stand, and he landed his cloud at the head of his starry host to see what the evil spirit looked like. This is what he saw:

Matted hair
Held in place by a thin gold band;
Eyes flashing
Under a pair of frowning yellow brows;
A pear-shaped nose
With flaring nostrils;
A square-cut mouth
With sharp-pointed teeth.
He wore a coat of chain-mail
Tied with a tasselled raw silk sash;
On his feet were a pair of oxhide boots
And he carried a wolf's-tooth mace.
He looked both like a wild beast and at the same time not;
His face was human and yet not human.



行者挺着铁棒喝道：“你是个甚么怪物，擅敢假装佛祖，侵占山头，虚设小雷音寺！”那妖王道：“这猴儿是也不知我的姓名，故来冒犯仙山。此处唤做小西天。因我修行，得了正果，天赐与我的宝阁珍楼。我名乃是黄眉老佛。这里人不知，但称我为黄眉大王、黄眉爷爷。一向久知你往西去，有些手段，故此设像显能，诱你师父进来，要和你打个赌赛。如若斗得过我，饶你师徒，让汝等成个正果；如若不能，将汝等打死，等我去见如来取经，果正中华也。”行者笑道：“妖精，不必海口！既要赌，快上来领棒！”那妖王喜孜孜，使狼牙棒抵住。这一场好杀：

两条棒，不一样，说将起来有形状：一条短软佛家兵，一条坚硬藏海藏。都有随心变化功，今番相遇争强壮。短软狼牙杂锦妆，坚硬金箍蛟龙像。若粗若细实可夸，要短要长甚停当。猴与魔，齐打仗，这场真个无虚逛。驯猴秉教作心猿，泼怪欺天弄假像。嗔嗔恨恨各无情，恶恶凶凶都有样。那一个当头手起不放松，这一个





“What kind of monster do you think you are?” shouted Monkey as he brandished his cudgel. “How can you have the effrontery to pose as a Buddha, occupy a mountain and create a false Lesser Thunder Monastery?” “The only reason you’ve got the nerve to come rampaging around my magic mountain must be that you don’t know my name,” the monster said. “This is the Lesser Western Heaven, and Heaven has given me these fine buildings because I have cultivated my conduct and gained the true achievement. I am called the Yellow-browed Buddha, though in their ignorance the people around here call me King Yellow Brow or Lord Yellow Brow. I’ve known about your journey to the west for a very long time now and I have some magic powers, which was why I could create those illusions to lure your master in so that you and I could have a trial of strength. If you can beat me I’ll spare your master and his disciples and allow you to fulfil your true achievement. But if you can’t I’ll kill the lot of you and go myself to see the Tathagata Buddha, fetch the scriptures and take them to China.” “You talk too much, evil spirit,” said Monkey with a laugh. “If you want a trial of strength try this from my cudgel.” With great pleasure the demon king parried it and a fine fight ensued:

A pair of cudgels,
Each quite different.
To start with what they looked like,
One was a short and flexible Buddha weapon,
The other was hard from the stores of the sea.
Both of them could be changed at will,
And today they met in a struggle for mastery.
The soft wolf’s-tooth mace was adorned with brocade,
The hard gold-banded cudgel had dragon patterns.
They could both be admirably big or small,
Any length you liked and always just right.
Monkey and monster were evenly matched:
This fight between them was the real thine.
The monkey tamed by faith was now the mind-ape;
The evil monster had offended Heaven with deception.
In his anger and loathing neither showed mercy;
Both had their ways of being savagely vicious.
One struck to the head, never easing the pressure;



架丢劈面难推让。喷云照日昏，吐雾遮峰嶂。棒来棒去两相迎，忘生忘死因三藏。

看他两个斗经五十回合，不见输赢。那山门口，鸣锣擂鼓，众妖精呐喊摇旗。这壁厢有二十八宿天兵共五方揭谛众圣，各捐器械，吆喝一声，把那魔头围在中间，吓得那山门外群妖难擂鼓，战兢兢手软不敲锣。

老妖魔公然不惧，一只手使狼牙棒，架着众兵；一只手去腰间解下一条旧白布搭包儿，往上一抛，滑的一声响，把孙大圣、二十八宿与五方揭谛，一搭包儿通装将去，挎在肩上，拽步回身。众小妖个个欢然得胜而回。老妖教小的们取了三五十条麻索，解开搭包，拿一个，捆一个。一个个都骨软筋麻，皮肤窟皱。捆了抬去后边，不分好歹，俱掷之于地。妖王又命排筵畅饮，自旦至暮方散，各归寝处不题。

却说孙大圣与众神捆至夜半，忽闻有悲泣之声。侧耳听时，却原来是三藏声音。哭道：“悟空啊！我——

自恨当时不听伊，致令今日受灾危。

金铙之内伤了你，麻绳捆我有谁知。



The other hit at the face and could not be fought off.
The sun went dark behind the clouds they made;
They breathed out mists that hid the towering crags.
Cudgel met cudgel as the rivals fought,
Both forgetting life and death for the Tang priest's sake.

The two of them fought fifty rounds without either emerging as victor. By the monastery gate there was much beating of drums and gongs as the evil spirits shouted their war-cries and waved their flags. Facing them were the heavenly soldiers of the Twenty-eight Constellations and the holy hosts of the Five Protectors, who were all armed and shouting as they surrounded the demon king. The demons outside the monastery gate were too frightened to beat their drums, and their hands were shaking so badly that they could not strike their gongs.

The old demon king was not at all afraid. He held all the enemy troops at bay with his mace in one hand while with the other he undid an old white cotton pouch that was round his waist as a sash; this he threw into the air. With a loud swish it caught the Great Sage Monkey, the Twenty-eight Constellations and the Protectors of the Four Quarters and the Centre; he then slung them over his shoulder and carried them back inside. All the little demons returned in triumph. The demon king told his underlings to fetch forty or fifty hempen ropes, opened the bag, and took his prisoners out one at a time to be tied up. Each of them felt that his bones had turned soft. Their muscles were numb and their skin hung loosely on them. Once tied up they were all carried out to the back and flung on the ground indiscriminately. The demon king then ordered a banquet and the devils drank from dawn till dusk before it broke up and they all went off to sleep.

In the middle of the night, as the Great Sage Monkey lay there tied up with all the gods, he heard the sound of weeping. Listening more carefully he recognized the voice of Sanzang, who was saying as he sobbed, "Wukong,"

"I wish I had heeded the warning you gave:
From this disaster we could have steered clear.
While you're being tortured in cymbals of gold,

四众遭逢缘命苦，三千功行尽倾颓。

何由解得迤邐难，坦荡西方去复归！”

行者闻言，暗自怜悯道：“那师父虽是未听吾言，今遭此毒，然于患难之中，还有忆念老孙之意。趁此夜静妖眠，无人防备，且去解脱众等逃生也。”

好大圣，使了个遁身法，将身一小，脱下绳来，走近唐僧身边，叫声“师父。”长老认得声音，叫道：“你为何到此？”行者悄悄的把前项事告诉了一遍。长老甚喜道：“徒弟！快救我一救！向后事，但凭你处，再不强了！”行者才动手，先解了师父，放了八戒、沙僧，又将二十八宿、五方揭谛，个个解了，又牵过马来，教快先走出去；方出门，却不知行李在何处，又来找寻。亢金龙道：“你好重物轻人！既救了你师父就彀了，又还寻甚行李？”行者道：“人固要紧，衣钵尤要紧。包袱中有通关文牒、锦襕袈裟、紫金钵盂，俱是佛门至宝，如何不要！”八戒道：“哥哥，你去找寻，我等先去路上等你。”你看那星众，簇拥着唐僧，使个摄法，共弄神通，一阵风，撮出垣围，奔大路，下了山坡，却屯于平处等候。

约有三更时分，孙大圣轻挪慢步，走入里面，原来一层



Nobody knows I'm a prisoner here."
"Bitter the fate that afflicts us all four;
All our achievements have now come to nought.
How can we be saved from this awful impasse
To go to the West and then home as we ought?"

When Monkey heard this he felt sorry for his master. "Although ignoring my advice was what caused this disaster," he thought, "at least you're remembering me in your troubles. I'd better save them all and let them get away while it's night, the demons are all asleep and nobody's on guard."

The splendid Great Sage used escaping magic to make himself so small that he slipped out of his bonds, went up to the Tang Priest and said, "Master." "Why are you here?" Sanzang asked, recognizing his voice. Monkey told him very quietly what had happened, to his great delight, "Please rescue me as soon as you can," Sanzang said. "From now on I'll do whatever you say and not be so stubborn." Only then did Monkey start moving, first releasing the master, Pig and Friar Sand, then the Twenty-eight Constellations, and the Protectors of the Four Quarters and the Centre, all of whom he untied one by one. Next he brought the horse over and told his master to carry on ahead as quickly as possible. Once they were outside Monkey realized that he did not know where the luggage was and went back to look for it.

"You seem to think that things matter more than people," said the Metal Dragon of Gullet. "It ought to be enough that we've rescued your master. Why do you want to look for the luggage?" "Of course people are important," Monkey said, "but things are even more important. In the luggage there's our passport, the brocade cassock and the golden begging bowl. They're all great treasures of the Buddhist faith, and we must have them." "You go back and look for them, brother," said Pig, "while we start out. We'll wait for you later." Watch how the stars crowd round the Tang Priest and all use their magic powers at once to take him out of the enclosure with a breath of wind as they hurry along the main road down the slope till they reach level ground and rest.

At about the third watch the Great Sage Monkey crept slowly and stealthily back inside to find gate inside gate all very tightly closed. When

层门户甚紧。他就爬上高楼看时，窗牖皆关。欲要下去，又恐怕窗棂儿响，不敢推动。捻着诀，摇身一变，变做一个仙鼠，俗名蝙蝠。你道他怎生模样：

头尖还似鼠，眼亮亦如之。

有翅黄昏出，无光白昼居。

藏身穿瓦穴，觅食扑蚊儿。

偏喜晴明月，飞腾最识时。

他顺着不封瓦口椽子之下，钻将进去。越门过户，到了中间看时，只见那第三重楼窗之下，炯灼灼一道毫光，也不是灯烛之光，香火之光，又不是飞霞之光，掣电之光。他半飞半跳，近于光前看时，却是包袱放光。那妖精把唐僧的袈裟脱了，不曾折，就乱乱的摠在包袱之内。那袈裟本是佛宝，上边有如意珠、摩尼珠、红玛瑙、紫珊瑚、舍利子、夜明珠，所以透的光彩。他见了此衣钵，心中一喜，就现了本像，拿将过来，也不管担绳偏正，抬上肩，往下就走。不期脱了一头，扑的落在楼板上，唿喇的一声响。噫！有这般事：可的老妖精在楼下睡觉，一声响，把他惊醒，跳起来，乱叫道：“有人了！有人了！”那些大小妖都起来，点灯打火，一齐吆喝，前后去看。有的来报道：“唐僧走了！”又有的来报



he climbed up to the upper storey of a building to take a look he saw that the windows were all fastened too. He was on the point of going down again but dared not move for fear of the window-frames making a noise. He therefore made a hand-spell, shook himself and turned into a mouse immortal, or what is more commonly known as a bat. Do you know what he looked like?

His head was pointed like a rat's,
His eyes like a rat's did spark.
He emerged at twilight on his wings,
To sleep by day in the dark.
He hid away among the tiles;
The mosquitoes he caught were his food.
Bright moonlit nights he liked the best;
At flying he really was good.

He found his way in under the rafters through an open-ended tile then flew over doors till he got to the middle of the building. Here he noticed a faintly glimmering beam of light coming from under a second-floor window. It was not like the light of a lantern or candle, the glow of burning incense, a beam of evening sunlight or a flash of lightning. He went closer to the window, his heart in his mouth with excitement, and looked inside to see that the glow was coming from the luggage. The evil spirit had taken the cassock off the Tang Priest, but instead of folding it up he had thrust it untidily back into the bundles. The reason why the cassock glowed was because it was a Buddha treasure itself, with as-you-will pearls, mani pearls, red cornelian, purple coral, sarira Buddha-relics and night-shining pearls on it. He was very pleased when he saw these things and turned back into himself to pick them up, put the carrying pole on his shoulder, and take them downstairs without stopping to adjust the ropes to balance the loads.

Unfortunately the load at one end slipped off and landed with a loud crash on the floorboards. Alas! This noise woke up the old demon king sleeping downstairs, and he leapt out of bed with a cry of "Intruders! Intruders!" At this all the big and little demons got up too, lit lamps, and started searching all around, all shouting loudly the while, "The Tang Priest's escaped!" someone came in to report, to be followed by another

道：“行者众人俱走了！”老妖急传号令，教：“拿！各门上谨慎！”行者闻言，恐又遭他罗网，挑不成包袱，纵筋斗，就跳出楼窗外走了。

那妖精前前后后，寻不着唐僧等。又见天色将明，取了棒，帅众来赶，只见那二十八宿与五方揭谛等神，云雾腾腾，屯住山坡之下。妖王喝了一声“那里去！吾来也！”角木蛟急唤：“兄弟们！怪物来了！”亢金龙、女土蝠、房日兔、心月狐、尾火虎、箕水豹、斗木獬、牛金牛、氏土貉、虚日鼠、危月燕、室火猪、壁水獫、奎木狼、娄金狗、胃土彘、昂日鸡、毕月乌、觜火猴、参水猿、井木犴、鬼金羊、柳土獐、星日马、张月鹿、翼火蛇、轸水蚓，领着金头揭谛、银头揭谛、六甲、六丁等神、护教伽蓝，同八戒、沙僧，——不领唐三藏，丢了白龙马——各执兵器，一拥而上。这妖王见了，呵呵冷笑，叫一声哨子，有四五千大小妖精，一个个威强力胜，浑战在西山坡上。好杀：

魔头泼恶欺真性，真性温柔怎奈魔。百计施为难脱





saying, "Sun the Novice and all the rest of them have got away." The old demon then ordered strict security on all the gates. As soon as Monkey heard this he abandoned the luggage, somersaulted out through the windows and fled before they could catch him.

No matter how hard they looked, the evil spirits could not find the Tang Priest and the rest of them. By now the day was beginning to dawn, so the demon king seized his mace and led his hosts in hot pursuit. They found the camp of the Twenty-eight Constellations and the Five Protectors surrounded by mists and cloud at the foot of the mountain. "Where do you think you're going?" the demon king shouted. "I'm here." "Brothers," called the Wooden Lesser Dragon of the Constellation Horn in alarm, "the monsters are here." The Metal Dragon of the Gullet, the Earth Bat of the Woman, the Sun Hare of the Chamber, the Moon Fox of the Heart, the Fire Tiger of the Tail, the Water Leopard of the Winnower, the Wooden Unicorn of the Dipper, the Metal Bull of the Ox, the Earth Raccoon-dog of the Base, the Sun Rat of the Barrens, the Moon Swallow of the Roof, the Fire Pig of the House, the Water Beast of the Wall, the Wooden Wolf of the Strider, the Metal Dog of the Harvester, the Earth Boar of the Stomach, the Sun Cock of the Pleiades, the Moon Crow of the Net, the Fire Monkey of the Turtle, the Water Ape of Orion, the Wooden Hyena of the Well, the Metal Goat of the Ghosts, the Earth River Deer of the Willow, the Sun Horse of the Seven Stars, the Moon Deer of the Spread Net, the Fire Snake of the Wing, and the Water Worm of the Axletree, at the head of the Golden-headed Protector, the Silver-headed Protector, the Six Dings, the Six Jias, the Guardians of the Faith, Pig and Friar Sand—they did not take the Tang Priest or the white dragon horse—all rushed forward with their weapons. At the sight of them the demon king laughed a contemptuous laugh, whistled, and called up four or five thousand evil spirits, each of whom was powerful and strong. A bitter fight then followed on the western slopes of the mountain, and a fine battle it was too:

The evil demon king had tricked the true nature:

The gentle true nature was no match for him.

With so many plots it was hard to escape from pain;

When so much cunning was used there could be no peace.

苦，千方妙用不能和。诸天来拥护，众圣助干戈。留情亏木母，定志感黄婆。浑战惊天并振地，强争设网与张罗。那壁厢摇旗呐喊，这壁厢擂鼓筛锣。枪刀密密寒光荡，剑戟纷纷杀气多。妖卒凶还勇，神兵怎奈何。愁云遮日月，惨雾罩山河。苦捱苦拽来相战，皆因三藏拜弥陀。

那妖精倍加勇猛，帅众上前掩杀。正在那不分胜败之际，只闻得行者叱咤一声道：“老孙来了！”八戒迎着道：“行李如何？”行者道：“老孙的性命几乎难免，却便说甚么行李！”沙僧执着宝杖道：“且休叙话，快去打妖精也！”那星宿、揭谛、丁甲等神，被群妖围在垓心浑杀，老妖使棒来打他三个。这行者、八戒、沙僧丢开棍杖，轮着钉钯抵住。真个是地暗天昏，不能取胜。只杀得太阳星，西没山根；太阴星，东生海峤。那妖见天晚，打个哨子，教群妖各各留心，他却取出宝贝。孙行者看得分明。那怪解下搭包，拿在手中。行者道声“不好了！走啊！”他就顾不得八戒、沙僧、诸天等众，一路筋斗，跳上九霄空里。众神、八戒、沙僧不



All the heavens offered their protection,
And hosts of sages helped to wage the fight.
The mother of wood suffers for showing mercy.
Determination moves the yellow-wife.
The bitter fight shook heaven and earth;
Both sides spread their nets in the struggle.
On one side the waving of banners and warcries,
On the other the beating of drums and gongs.
A cold sea of light from massed sabres and spears,
And a murderous look of the swords and the halberds.
The demon troops were cruel and tough;
The heavenly soldiers were no match for them.
Dreary clouds blocked out the sun and moon;
Spine-chilling mists lay over the landscape.
Hard and bitter was the fight,
And all because Sanzang wanted to visit the Buddha.

The evil spirit now felt more ferocious than ever as he led his hosts into the attack. Just when the issue was hanging in the balance there could be heard an angry roar from Monkey of, "I'm here." "What about the luggage!" Pig asked as he greeted him. "I barely got away with my life," Monkey replied, "so what are you asking about the luggage for?" "Stop talking, you two," said Friar Sand, who was wielding his staff. "Hurry up and fight the evil spirits." The Constellations, Protectors, Dings, Jias and all the other gods had been surrounded and bunched together by the demons in the wild melee, while the demon king attacked the three of them with his mace. Monkey, Pig and Friar Sand held the enemy off by striking and swinging with their cudgel, staff and rake. The earth and sky were now plunged into darkness, and still there was no victor. They fought on till the sun set in the western hills and the moon rose over the eastern islands.

Seeing how late it now was, the demon whistled and told all the fiends to be specially careful while he produced his treasure once more. Monkey could see clearly as he undid the pouch and took it in his hands. "This is bad," said Monkey. "Let's get out of here." And with that he somersaulted straight up to the ninth heaven, not concerning himself with Pig, Friar Sand and the heavenly hosts, who failed to take his hint and were

解其意，被他抛起去，又都装在里面，只是走了行者。那妖王收兵回寺，又教取出绳索，照旧绑了。将唐僧、八戒、沙僧悬梁高吊；白马拴在后边；诸神亦俱绑缚，抬在地窖子内，封了盖锁。那众妖遵依，一一收了不题。

却说行者跳在九霄，全了性命；见妖兵回转，不张旗号，已知众等遭擒。他却按下祥光，落在那东山顶上，咬牙恨怪物，滴泪想唐僧，仰面朝天望，悲嗟忽失声。叫道：“师父啊！你是那世里造下这迤迤难，今生里步步遇妖精。似这般苦楚难逃，怎生是好！”独自一个，嗟叹多时，复又宁神思虑，以心问心道：“这妖魔不知是个甚么搭包子，那般装得许多物件？如今将天神、天将，许多人又都装进去了。我待求救于天，奈恐玉帝见怪。我记得有个北方真武，号曰荡魔天尊，他如今现在南赡部洲武当山上，等我去请他来搭救师父一难。”

正是：

仙道未成猿马散，心神无主五行枯。
毕竟不知此去端的如何，且听下回分解。





left behind to be caught in the bag again. Monkey alone escaped. The demon king then called off his forces and took them back inside the monastery, where once more he sent for ropes and tied them up again. The Tang Priest, Pig and Friar Sand were hung up from a high beam and the white horse was tethered at the back. The gods, who were also bound, were carried down into a cellar that was then covered and sealed. We will not go into how the devils then packed everything away once more.

When Monkey saved his life by springing up into the clouds and saw the devil soldiers returning, not waving their banners, he knew that his side must have been made prisoner once more. As he landed his auspicious light on the eastern summit

He ground his teeth in hatred of the demon;
The tears flowed free as Monkey missed his master.
Then in despair he turned his face to heaven
And groaned aloud at Sanzang's new disaster.

"Master," he called, "in whatever past world did you lay down so many difficulties for yourself that you meet evil spirits at every turn? There's no end to your troubles. What are we to do?" He sighed alone up there for a long time before calming himself down and working out what to do. "I wonder what sort of pouch it is the devil has that can hold so many things inside!" he thought. "Now it's got the gods, the heavenly generals and a lot of other people too. I'll have to ask Heaven to help me, but I fear the Jade Emperor will be angry about what has happened. Now I remember there's a True Martial God of the North, the Heavenly Honoured Demon Suppressor, who now lives on Mount Wudang in the Southern Continent of Jambu. I'll go and ask him to rescue my master." Indeed.

With the Way still uncompleted ape and horse were scattered;
When the mind was masterless the Five Elements lacked life.

If you don't know what happened on this journey listen to the explanation in the next instalment.

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第六十六回

诸神遭毒手 弥勒缚妖魔

话表孙大圣无计可施，纵一朵祥云，驾筋斗，径转南赡部洲去拜武当山，参请荡魔天尊，解释三藏、八戒、沙僧、天兵等众之灾。他在半空里无停止。不一日，早望见祖师仙境，轻轻按落云头，定睛观看，好去处：

巨镇东南，中天神岳。芙蓉峰竦杰，紫盖岭巍峨。九江水尽荆扬远，百越山连翼轸多。上有太虚之宝洞，朱陆之灵台。三十六宫金磬响，百千万客进香来。舜巡禹禱，玉简金书。楼阁飞青鸟，幢幡摆赤裾。地设名山雄宇宙，天开仙境透空虚。几树榔梅花正放，满山瑶草色皆舒。龙潜涧底，虎伏崖中。幽含如诉语，驯鹿近人

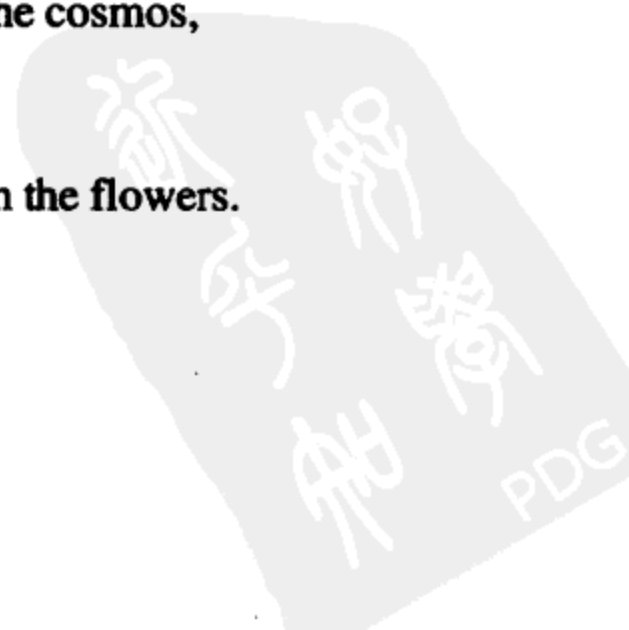


Chapter 66

All the Gods Meet a Vicious Foe Maitreya Binds the Evil Monster

The story tells how the Great Sage Sun, finding himself at his wits' end, somersaulted by auspicious cloud straight to Mount Wudang in the Southern Continent of Jambu to ask the Heavenly Honoured Demon Suppressor to save Sanzang, Pig, Friar Sand, the heavenly soldiers and all the rest of them. He flew non-stop and was soon in sight of the patriarch's immortal domain. As he brought his cloud gently down to land and took a good look around this is what he saw:

The great fortress of the southeast,
A divine pillar of the central heaven.
Lotus Pinnacle soared in its majesty,
Purple-covered Ridge rose to a great height.
The nine rivers ended here, far from Jing and Yang;
A hundred mountains touch the stars in Wing and Axletree.
Above was the precious cave of Emptiness,
And the spirit tower of Zhu and Lu.
In the thirty-six palaces golden chimes rang,
As thousands of worshippers offered their incense.
Here the emperors of antiquity patrolled and worshipped,
Officials held jade tablets inscribed in gold.
Blue birds flew over lofty towers;
Under the canopies red gowns were worn.
The place was set on a mountain that towered over the cosmos,
An immortal domain suffused with emptiness.
Some plum trees were just in blossom,
And the hillside was covered in a blaze of colour from the flowers.
Dragons hid at the bottom of ravines
While tigers lurked on the precipices.
The pheasants seemed to be talking;





行。白鹤伴云栖老桧，青鸾丹凤向阳鸣。玉虚师相真仙地，金阙仁慈治世门。

上帝祖师，乃净乐国王与善胜皇后梦吞日光，觉而有孕，怀胎一十四个月，于开皇元年甲辰之岁三月初一日午时降诞于王宫。那爷爷：

幼而勇猛，长而神灵。
不统王位，惟务修行。
父母难禁，弃舍皇宫。
参玄入定，在此山中。
功完行满，白日飞升。
玉皇敕号，真武之名。
玄虚上应，龟蛇合形。
周天六合，皆称万灵。
无幽不察，无显不成。
劫终劫始，剪伐魔精。

孙大圣玩着仙境景致，早来到一天门、二天门、三天门。却至太和宫外，忽见那祥光瑞气之间，簇拥着五百灵官。那灵官上前迎着道：“那来的是谁？”大圣道：“我乃齐天大圣孙悟空，要见师相。”众灵官听说，随报。祖师即下





Tame deer came up to people.
White cranes perched in cloud-topped junipers;
Green and red phoenixes sang to the sun.
Jade-pure, it resembles a land of immortals;
The compassion of the golden gateway rules the age.

The True Martial Lord had been born after King Purejoy and his wife Queen Victoria had dreamed one night that she conceived by swallowing the light of the sun. After fourteen months of pregnancy she had given birth in the royal palace on the first day of the third month of the year *jiachen*, the first of the reign period of *Kaihuang*.
The prince

Was brave from his boyhood,
Grew into perception.
Did not take the throne,
But practised religion.
His parents could not stop him.
He gave up the palace
For mysteries and trance
Here in the mountains.
When all was completed
He could fly by broad daylight.
The Jade Emperor named him
The True Martial Lord.
He responds to dark emptiness,
Joining with tortoise and snake.
In all quarters of the compass
Is his excellence proclaimed.
He penetrates all mysteries,
Achieves every glory.
From beginning to end
He exterminates demons.

While admiring the splendid view the Great Sage Sun was soon through the first, second and third gates to his heaven. When he arrived outside the Palace of Great Peace he saw five hundred spirit officers standing crowded together in the auspicious light and atmosphere. They stepped forward to ask, "Who is it who has come?" "I am Sun Wukong, the Great Sage Equalling Heaven," Monkey replied, "and I would like to see

殿，迎到太和宫。行者作礼道：“我有一事奉劳。”问：“何事？”行者道：“保唐僧西天取经，路遭险难。至西牛贺洲，有座山唤小西天，小雷音寺有一妖魔。我师父进得山门，见有阿罗、揭谛、比丘、圣僧排列，以为真佛，倒身才拜，忽被他拿住绑了。我又失于防闲，被他抛一副金铙，将我罩在里面，无纤毫之缝，口合如钳。甚亏金头揭谛请奏玉帝，钦差二十八宿，当夜下界，掀揭不起。幸得亢金龙将角透入铙内，将我度出，被我打碎金铙，惊醒怪物。赶战之间，又被撒一个白布搭包儿，将我与二十八宿并五方揭谛，尽皆装去，复用绳捆了。是我当夜脱逃，救了星辰等众，与我唐僧等。后为找寻衣钵，又惊醒那妖，与天兵赶战。那怪又拿出搭包儿，理弄之时，我却知道前音，遂走了。众等被他依然装去。我无计可施，特来拜求师相一助力也。”祖师道：“我当年威镇北方，统摄真武之位，剪伐天卜妖邪，乃奉玉帝敕旨。后又披发跣足，踏腾蛇神龟，领五雷神将、巨虬狮子、猛兽毒龙，收降东北方黑气妖氛，乃奉元始天尊符召。今日



the Teacher." The spirit officers reported this at once to the patriarch, who came from his throne hall to welcome Monkey into the palace hall. After paying his respects Monkey said, "I have a request to trouble you with." "What?" "I am in trouble escorting the Tang priest on his journey to seek scriptures in the Western Heaven," Monkey replied. "There is an evil monster who lives in the Lesser Thunder Monastery on a mountain called the Lesser Western Heaven in the Western Continent of Cattle-gift. When my master went in through the monastery gates and saw all the arhats, protectors, monks and priests line up there he thought that the Buddha was a real one, threw himself to the ground and started kowtowing to him. Then they caught him. Because I was too careless I let him trap me inside a pair of golden cymbals that were joined tight together without the slightest crack between them, just as if they were clamped together. Very luckily for me the Gold-headed Protector requested the Jade Emperor to send the Twenty-eight Constellations to come down to earth that very night. They couldn't prise the cymbals apart, but the Metal Dragon of the Gullet managed to push his horn between the cymbals and bring me out, thank goodness. Then I smashed the cymbals, which woke up the monster. When he came after us he caught us all — me, the Twenty-eight Constellations and the Five Protectors — and tied us all up with rope. I got out that night and rescued the constellations, the Tang Priest and the rest of them. Later I woke the old demon up again while I was looking for our things and he went after the heavenly soldiers to fight them again. When he took his pouch off to use it this time I recognized it and got away, but all the rest of them were caught. As I'm at my wits' end I've come to pay my respects to you, Teacher, and ask your help."

"In the old days," said the patriarch, "I garrisoned the north. My position was that of True Martial God, and I wiped out evil spirits all over the world on the orders of the Jade Emperor. Later I rode barefoot and with my hair loose on the leaping snake and the divine tortoise, and led the five thunder generals, young giant dragons, lions, ferocious beasts and vicious dragons to put an end to the black demonic atmosphere in the northeast. That was when I was acting under the orders of the Original Heavenly Honoured One. Now I live in tranquility and ease on Mount

静享武当山，安逸太和殿，一向海岳平宁，乾坤清泰。奈何我南赡部洲并北俱芦洲之地，妖魔剪伐，邪鬼潜踪。今蒙大圣下降，不得不行；只是上界无有旨意，不敢擅动干戈。假若法遣众神，又恐玉帝见罪；十分却了大圣，又是我逆了人情。我谅着那西路上纵有妖邪，也不为大害。我今着龟、蛇二将并五大神龙与你助力，管教擒妖精，救你师之难。”

行者拜谢了祖师，即同龟、蛇、龙神各带精锐之兵，复转西洲之界。不一日，到了小雷音寺，按下云头，径至山门外叫战。

却说那黄眉大王聚众怪在宝阁下说：“孙行者这两日不来，又不知往何方去借兵也。”说不了，只见前门上小妖报道：“行者引几个龙蛇龟相，在门外叫战！”妖魔道：“这猴儿怎么得个龙蛇龟相？此等之类，却是何方来者？”随即披挂，走出山门高叫：“汝等是那路龙神，敢来造吾仙境？”五龙、二将相貌峥嵘，精神抖擞，喝道：“那泼怪！我乃武当山太和宫混元教主荡魔天尊之前五位龙神、龟、蛇二将。今蒙齐天大圣相邀，我天尊符召，到此捕你这妖精，快送唐僧与天星等出来，免你一死！不然，将这一山之怪，碎劈其尸；





Wudang in the Hall of Great Peace. The mountains and seas have long been at peace, and heaven and earth are very calm. In our Southern Continent of Jambu and the Northern Continent of Kuru all evil monsters have been exterminated and wicked demons are seen no more. I am very grateful that you've come to see me, Great Sage: the only trouble is that in the absence of instructions from Heaven I can't fight on my own authority alone. If I sent all my gods the Jade Emperor might well take offence; but if I turned your request down flat, Great Sage, I'd be showing a lack of finer feeling. I'm sure that even if there are evil creatures on that road west they cannot be really terrible. So I'll send General Tortoise, General Snake, and five magic dragons to help you. I guarantee that they will capture the evil spirit and rescue your master."

Monkey then bowed in thanks to the patriarch and went with Tortoise, Snake and the magic dragons, all carrying the finest and sharpest of weapons, back to the west. Before long they were back at the Lesser Thunder Monastery, where they landed their clouds and went straight to the gate to challenge them to battle.

Meanwhile King Yellow Brow had called all his demonic hosts together before the main hall of the monastery to say to them, "Sun the Novice hasn't been here for the last couple of days. I wonder where he's gone for reinforcements." Before the words were out of his mouth a little devil came from the main gates to report, "Sun the Novice is here with some dragon, snake and tortoise officers. They're demanding battle outside the main gates." "How ever did that monkey get them?" the demon king asked. "Where are they from?" With that he put on his armour and went out through the main gate, shouting, "Which dragon gods are you? How dare you invade my immortal domain?" Looking majestic and summoning up their spirits, the five dragons and Generals Tortoise and Snake shouted, "Damned monster! We're five dragon gods, and Generals Tortoise and Snake who stand before the Heavenly Honoured Demon Suppressor, the Patriarch of the Indifferentiated Unity, from the Palace of Great Peace on Mount Wudang. We are here at the invitation of the Great Sage Equalling Heaven and on the authority of the Heavenly Honoured One to arrest you. Hand over the Tang Priest, the constellations and all the rest of them and your life will be spared, you evil

几间之房，烧为灰烬！”那怪闻言，心中大怒道：“这畜生，有何法力，敢出大言！不要走！吃吾一棒！”这五条龙，翻云使雨；那两员将，播土扬沙，各执枪刀剑戟，一拥而攻。孙大圣又使铁棒随后。这一场好杀：

凶魔施武，行者求兵。凶魔施武，擅据珍楼施佛像；行者求兵，远参宝境借龙神。龟蛇生水火，妖怪动刀兵。五龙奉旨来西路，行者因师在后收。剑戟光明摇彩电，枪刀晃亮闪霓虹。这个狼牙棒，强能短软；那个金箍棒，随意如心。只听得挖扑响声如爆竹，叮当音韵似敲金。水火齐来征怪物，刀兵共簇绕精灵。喊杀惊狼虎，喧哗振鬼神。浑战正当无胜处，妖魔又取宝和珍。行者帅五龙、二将，与妖魔战经半个时辰，那妖精即解下搭包在手。行者见了心惊，叫道：“列位仔细！”那龙神、蛇、龟不知甚么仔细，一个个都停住兵，近前抵挡。那妖精幌的





spirit. Otherwise we'll hack the bodies of every one of you devils on this mountain into little pieces, and burn all your buildings to ashes." When the demon heard this he was furious. "Animals!" he retorted. "How dare you talk like that? What sort of powers do you think you have? Stay where you are, and take this!" The five dragons turned their clouds over to make rain while the two generals raised dust and sand as they all charged into the attack with their spears, sabres, swords and halberds. Monkey followed them into action wielding his iron cudgel. It was a fine fight.

The evil demon used his might;
Monkey went for help.
When the evil demon used his might
He occupied the monastery and created Buddha images.
When Monkey went for help
He travelled far to a precious land to borrow the dragons.
Tortoise and Snake created water and fire;
The evil spirits took to arms.
The five dragons went to the west as instructed,
While Monkey hung behind for his master's sake.
Sword and halberd flashed like coloured lightning;
The spears and sabres gleamed like rainbows.
The wolf-toothed mace
Was powerful, short and flexible;
The gold-banded cudgel
Could change at its owner's will.
There were crashes like firecrackers,
And the rhythmic clang of metal being struck.
The monster was attacked by fire and water,
And weapons crowded close around the spirits.
The cries of battle frightened wolves and tigers;
The din disturbed both gods and devils.
Just when the battle was still unresolved
The evil spirit fetched out his treasure again.

When Monkey had been leading the five dragons and two generals in fight against the demon king for an hour the demon took off his pouch and held it in his hand. "Watch out, gentlemen," exclaimed Monkey in horror. Not realizing what was happening, they all stopped attacking with their

一声，把搭包儿撇将起去；孙大圣顾不得五龙、二将，驾筋斗，跳在九霄逃脱。他把个龙神、龟、蛇一搭包子又装将去了。妖精得胜回寺，也将绳捆了，抬在地窖子里盖住不题。

你看那大圣落下云头，斜欹在山巅之上，没精打采，懊恨道：“这怪物十分利害！”不觉的合着眼，似睡一般。猛听得有人叫道：“大圣，休推睡，快早上紧求救。你师父性命，只在须臾间矣！”行者急睁睛跳起来看，原来是日值功曹。行者喝道：“你这毛神，这向在那方贪图血食，不来点卯，今日却来惊我！伸过孤拐来，让老孙打两棒解闷！”功曹慌忙施礼道：“大圣，你是人间之喜仙，何闷之有！我等早奉菩萨旨令，教我等暗中护佑唐僧，乃同土地等神，不敢暂离左右，是以不得常来参见。怎么反见责也？”行者道：“你既是保护，如今那众星、揭谛、伽蓝并我师等，被妖精困在何方？受甚罪苦？”功曹道：“你师父、师弟，都吊在宝殿廊下；星辰等众，都收在地窖之间受罪。这两日不闻大圣消息，却才见妖精又拿了神龙、龟、蛇，又送在地窖里去了，方知是大圣请来之兵，小神特来寻大圣。大圣莫辞劳倦，千万再急急去求救援。”

行者闻言及此，不觉对功曹滴泪道：“我如今愧上天宫，





weapons and surged forward. There was a loud swish as the demon king threw his pouch into the air. Abandoning the five dragons and the two generals to be wrapped up in the pouch, the Great Sage Monkey escaped by somersaulting up above the ninth heaven. The evil spirits returned in triumph once more, tied them up too, took them down into the pit and put the lid on it.

Monkey landed his cloud and lay sprawled out under the peak, listless and dispirited. "That demon is a terror," he thought with bitter regret, and without realizing what was happening he shut his eyes as if he were going to sleep. Just then there came a call: "Great Sage, don't go to sleep. Get up and rescue them as soon as you can. Your master's life is in great danger." At once Monkey opened his eyes again and sprang to his feet to see that it was the Duty God of the Day. "You wretched little god," Monkey shouted, "you were so greedy for your blood and sacrifices over there that you haven't reported for duty for days. Why are you coming to disturb me now? Put out your foot. I'm going to hit you a couple of times to cheer myself up. I'm feeling low." The Duty God hastily bowed and said, "Great Sage, you are one of the happy immortals in the human world. How could you possibly be feeling low? We've been here for a long time on the Bodhisattva's orders to keep secret guard over the Tang Priest. We and the local gods have never left him for a moment, which is why we can't pay our respects to you often enough. You can't hold that against me."

"If you're guarding him," Monkey replied, "tell me where the evil spirit has imprisoned the constellations, the protectors, the guardians, my master and the rest of them. What are they suffering?" "Your master and your fellow-disciples have been hung up in the cloister outside the main hall," the Duty God replied. "The constellations are all in agony in a pit. For the last couple of days I've had no news of you, Great Sage, but I've just seen that the evil spirits have captured the divine dragons, Tortoise and Snake and put them in the pit too. It was only then that we realized you must have fetched some reinforcements, Great Sage, which is why we came specially to look for you. Whatever you do you must rescue them at once, Great Sage, no matter how tired you are."

Hearing this, Monkey said to the duty god, the tears streaming down

羞临海藏！怕问菩萨之原由，愁见如来之玉像！才拿去者，乃真武师相之龟、蛇、五龙圣众。教我再无方求救，奈何？”功曹笑道：“大圣宽怀。小神想起一处精兵，请来断然可降。适才大圣至武当，是南赡部洲之地。这枝兵也在南赡部洲盱眙山蜈蚣城，即今泗州是也。那里有个大圣国师王菩萨，神通广大。他手下有一个徒弟，唤名小张太子，还有四大神将，昔年曾降伏水母娘娘。你今若去请他。他来施恩相助，准可捉怪救师也。”行者心喜道：“你且去保护我师父，勿令伤他，待老孙去请也。”

行者纵起筋斗云，躲离怪处，直奔盱眙山。不一日，早到。细观，真好去处：

南近江津，北临淮水。东通海峤，西接封浮。山顶上有楼观峥嵘，山凹里有涧泉浩涌。嵯峨怪石，槃秀乔松。百般果品应时新，千样花枝迎日放。人如蚁阵往来多，船似雁行归去广。上边有瑞岩观、东岳宫、五显



his face, "I'm too ashamed to go up to Heaven, and I haven't the nerve to go to the sea. I'm afraid of asking for the Bodhisattva's help and too miserable to look the Buddha in the face. The ones who were captured just now were the True Martial God's Tortoise, Snake and five dragons and their forces, There's nowhere else I can turn for help. What am I to do?" The Duty God smiled as he replied, "Relax, Great Sage, I've thought of some elite troops who are bound to be able to subdue these demons. You went to Wudang just now that was in the Southern Jambu Continent. The troops I have in mind come from the same continent, from Bincheng on Mound Xuyi. It's what's now called Sizhou. There's a Great Sage Bodhisattva King Teacher there who has enormous magical powers. He has a disciple called Little Prince Zhang and four divine generals: the other year they subdued the Water Mother Goddess. You should go there yourself to ask him. If he in his kindness is willing to help you're bound to be able to catch the demon and save the master." The news delighted Monkey, who said, "You look after the master and don't let him come to any harm while I go off to ask his help."

Monkey then set off on his somersault and left that demoninfested place to go straight to Mount Xuyi. He was soon there, and when he looked around he saw that it was a fine place.

The Yangtse was not far to the south,
To the north it faced the Huai River.
To the east it led to the islands in the sea,
To the west it was connected with Fengfou.
On the mountain-top was a lofty temple
While springs gushed forth from its sides.
Grotesquely-shaped rocks towered high;
Lofty pines were elegantly angular.
There was always fresh fruit in season,
And every kind of flower opened in the sun.
People moved around like armies of ants
While boats came from far and wide like flights of geese.
On it there stood
The Auspicious Crag Temple,
The Palace of the Eastern Peak,



祠、龟山寺，钟韵香烟冲碧汉；又有玻璃泉、五塔峪、八仙台、杏花园，山光树色映蟾城。白云横不度，幽鸟倦还鸣。说甚泰嵩衡华秀，此间仙景若蓬瀛。

大圣点玩不尽，径过了淮河，入蟾城之内，到大圣禅寺山门外。又见那殿宇轩昂，长廊彩丽，有一座宝塔峥嵘。真是：

插云倚汉高千丈，仰视金瓶透碧空。

上下有光凝宇宙，东西无影映帘栊。

风吹宝铎闻天乐，日映冰虬对梵宫。

飞宿灵禽时诉语，遥瞻淮水渺无穷。

行者且观且走，直至二层门下。那国师王菩萨早已知之，即与小张太子出门迎迓。相见叙礼毕，行者道：“我保唐僧西天取经，路上有个小雷音寺，那里有个黄眉怪，假充佛祖。我师父不辨真伪，就下拜，被他拿了。又将金铙把我罩了，幸亏天降星辰救出。是我打碎金铙，与他赌斗，又将一个布搭包儿，把天神、揭谛、伽蓝与我师父、师弟尽皆装了



The Shrine of the Five Illustrious Ones,
The Tortoise Mountain Monastery.
Rhythmic bells and incense smoke rose to the heavens.
There were also
The Crystal Spring,
The Valley of Five Stupas,
The Terrace of Eight Immortals,
The Apricot Orchard.
The colours of the mountain and trees lit up Bincheng.
Boundless were the stretches of cloud,
While hidden birds still sang when they were tired.
Never mind mounts Tai, Song, Heng or Hua;
Here was the beauty of an earthly paradise.

The Great Sage enjoyed the view enormously as he crossed the Huai River, entered the city of Bincheng, and arrived at the gates of the Great Sage's Dhyana Monastery. Over the majestic halls and colourful cloisters there towered a pagoda. Indeed,

It rose ten thousand feet through clouds to the sky;
The golden vase penetrated the heavens above.
The light from it filled the universe;
No shadows were cast on its windows.
Heavenly music was heard when the wind rang the bells;
The sun shone on roof-dragons facing the Buddha-hall.
Birds constantly came here to sing their complaints;
Endlessly beautiful was the view of the Huai River.

Monkey looked at it all as he went in to the inner gates, where the Bodhisattva King Teacher, who was expecting him, had come out to meet him with Little Prince Zhang. After they had greeted each other and exchanged polite remarks Monkey said, "I'm escorting the Tang Priest to fetch the scriptures from the Western Heaven. We have come to the Lesser Thunder Monastery where there's a Yellow-browed Demon who's pretending to be a Buddha. Not realizing he was an impostor, my master kowtowed to him and was captured. Then I was caught inside a pair of golden cymbals until, thank goodness, the constellations who had been sent down from heaven rescued me. I smashed the cymbals, but when we fought him again he wrapped the heavenly gods, the protectors,

进去。我前去武当山请玄天上帝救援，他差五龙、龟、蛇拿怪，又被他一搭包子装去。弟子无依无倚，故来拜请菩萨，大展威力，将那收水母之神通，拯生民之妙用，同弟子去救师父一难！取得经回，永传中国，扬我佛之智慧，兴般若之波罗也。”国师王道：“你今日之事，诚我佛教之兴隆，理当亲去；奈时值初夏，正淮水泛涨之时。新收了水猿大圣，那厮遇水即兴；恐我去后，他乘空生顽，无神可治。今着小徒领四将和你去助力，炼魔收伏罢。”行者称谢。即同四将并小张太子，又驾云回小西天。直至小雷音寺，小张太子使一条楮白枪，四大将轮四把锏镏剑，和孙大圣上前骂战。小妖又去报知，那妖王复帅群妖，鼓噪而出道：“猢狲！你今又请得何人来也？”说不了，小张太子，指挥四将，上前喝道：“泼妖精！你面上无肉，不认得我等在此！”妖王道：“是那方小将，敢来与他助力？”太子道：“吾乃泗州大圣国师王菩萨弟子，帅领四大神将，奉令擒你！”妖王笑道：“你这孩儿有甚武艺，擅敢到此轻薄？”太子道：“你要知我武艺，等我道来：

祖居西土流沙国，我父原为沙国王。

自幼一身多疾苦，命干华盖恶星妨。





the guardians, my master and my fellow-disciples up in a cloth bag. As I have nowhere else to turn, Bodhisattva, I've come to call on you and ask you to give play to your great strength. Use the magic powers with which you put down the Water Mother and saved the common people to go with me to rescue my master. Then he can take the scriptures back to China to be transmitted forever, praise the wisdom of our Buddha and make the prajnaparamita better known." "What you ask today is indeed for the greater glory of our Buddha," said king Teacher, "and I really ought to go myself. But it's early summer now, just the time when the Huai River floods. The Great Sage Water Ape I subdued recently gets active when there's water, and I'm worried that he'd take advantage of my absence to make so much trouble that no divine powers could bring him back under control. I'll send my disciple with four generals to help you force the demon into submission."

Monkey thanked him then headed back by cloud with the four generals and Little Prince Zhang to the Lesser Western Heaven, where they went straight to the Lesser Thunder Monastery. Here Little Prince Zhang brandished his paper-white spear and the four generals swung their superb swords as they shouted abuse to challenge the demons to battle. When the little devils ran inside to report this the demon king led his devils out once more, had his drums beaten and replied, "Who've you persuaded to come this time?" Before the words were all out of his mouth Little Prince Zhang at the head of the four generals shouted, "Damned evil spirit! Do you have no eyes in your head? Don't you recognize who we are?" "Whose underlings are you?" the demon king said. "How dare you help him?" "I am the disciple of the Great Sage of Sizhou, the Bodhisattva King Teacher, and I'm here on his orders with four divine generals to capture you," the prince replied. "What sort of martial arts do you have," replied the demon king with a sneer, "that give you the nerve to be so insulting?" "As you want to know about my martial powers," the prince replied, "let me tell you:

My people come from the Flowing Sands River,
Where my father used to be king of Sandland.
I was a weak and sickly child,
Born under a bad influence and an unlucky star.

因师远慕长生诀，有分相逢舍药方。
半粒丹砂祛病退，愿从修行不为王。
学成不老同天寿，容颜永似少年郎。
也曾赶赴龙华会，也曾腾云到佛堂。
捉雾拿风收水怪，擒龙伏虎镇山场。
抚民高立浮屠塔，静海深明舍利光。
楮白枪尖能缚怪，淡缁衣袖把妖降。
如今静乐螟城内，大地扬名说小张！”

妖王听说，微微冷笑道：“那太子，你舍了国家，从那国师王菩萨，修的是甚么长生不老之术？只好收捕淮河水怪。却怎么听信孙行者诬谬之言，千山万水，来此纳命！看你可长生可不老也！”

小张闻言，心中大怒，缠枪当面便刺，四大将一拥齐攻，孙大圣使铁棒上前又打。好妖精，公然不惧，轮着他那短软狼牙棒，左遮右架，直挺横冲。这场好杀：

小太子，楮白枪，四柄锏长剑更强。悟空又使金箍棒，齐心围绕杀妖王。妖王其实神通大，不惧分毫左右搪。狼牙棒是佛中宝，剑砍枪轮莫可伤。只听狂风声吼

Long had I admired my master's immortal powers,
When in a chance meeting he taught me the secret.
Half a pill of elixir cured my sickness;
I abandoned my throne to cultivate my conduct.
Once I knew how to live as long as heaven;
My face became youthful and will remain so forever.
I have been to the assemblies under the dragon-flower tree,
And ridden by cloud to the Buddha's hall.
Seizing the fogs and winds I subdued the watery tribe;
I defended the mountain by subduing dragons and tigers.
The dutiful people raised a lofty pagoda
To calm the seas through the glow of its relics.
My paper-white spear can capture all demons;
Evil spirits are caught in the grey sleeve of my coat.
Now peace and joy reign in the city of Bincheng,
And all the world praises Little Zhang's fame."

When the demon king heard this he replied with a touch of a mocking smile, "Prince, when you abandoned your throne to follow the Bodhisattva King Teacher what sort of arts of immortality did you learn? All you're good for is capturing water monsters in the Huai River. You shouldn't have believed all the nonsense Sun the Novice talked and have come across all those mountains and rivers to offer your life. We'll soon find out whether you're immortal or not."

When Little Zhang heard this he was very angry and thrust straight for the demon's face with his spear. The four generals all rushed into the attack together and so did the Great Sage Monkey, wielding his iron cudgel. The splendid evil spirit was not afraid in the least as he blocked, parried and struck back with his short and flexible wolf-tooth mace. It was a fine battle:

The little prince with his paper-white spear,
Made stronger by the four generals' swords,
Wukong using his gold-banded cudgel,
With one heart they surrounded the demon king.
Truly his magical powers were great
As without a trace of fear he resisted their attacks.
The wolf-tooth mace was a Buddha weapon



吼，又观恶气混茫茫。那个有意思凡弄本事，这个专心拜佛取经章。几番驰骋，数次张狂。喷云雾，闭三光，奋怒怀嗔各不良。多时三乘无上法，致令百艺苦相将。概众争战多时，不分胜负。那妖精又解搭包儿。行者又叫：“列位仔细！”太子并众等不知“仔细”之意。那怪滑的一声，把四大将与太子，一搭包又装将进去，只是行者预先知觉走了，那妖王得胜回寺，又教取绳捆了，送在地窖，牢封固锁不题。

这行者纵筋斗云，起在空中，见那怪回兵闭门，方才按下祥光，立于西山坡上，怅望悲啼道：“师父啊！我——

自从秉教入禅林，感荷菩萨脱难深。

保你西来求大道，相同辅助上雷音。

只言平坦羊肠路，岂料崔巍怪物侵。

百计千方难救你，东求西告枉劳心！”

大圣正当凄惨之时，忽见那西南上一朵彩云坠地，满山头大雨缤纷，有人叫道：“悟空，认得我么？”行者急走前看处，那个人：

大耳横颐方面相，肩查腹满身躯胖。



Preserving him from wounds by swords or spear.
Wile howled the wind
Through the turbid swirl of evil vapours.
One used his skill for love of mortal things;
The other's heart was set on the Buddha and the scriptures.
They charged and they raged,
Shrouding sun, moon and stars in cloud,
Each of them evil and vicious in anger.
For long the Three Vehicles could not assert dominance:
Bitter and well-matched was the battle of rival skills.

After the fight had been going on for a long time and was still inconclusive the evil spirit undid his pouch and Monkey once more shouted, "Look out, gentlemen." The prince and his followers did not realize what he was telling them to look out for, so with a swish the demon king had them caught in his pouch. Only Monkey escaped in time. We will not describe how once more the demon king returned in triumph, sent for ropes, and had them tied up and put into the pit under lock and lid.

When Monkey leapt up into the sky and saw the demon leading his troops back and fastening the gates he brought his auspicious light down to land and stood on the western slope of the mountain. "Master!" he wept aloud in his misery,

"Since being converted and becoming a monk
I've been grateful to Guanyin for ending my woes.
In escorting you west to seek the great Way
I have helped you towards the Buddha's own temple.
Who would have thought when the going looked easy
That we'd be attacked by so mighty a monster.
None of my tricks or devices succeed;
All the help I have looked for has just been in vain."

As Monkey was in the very depths of misery a brightly-coloured cloud suddenly landed to the southwest and the whole mountain peak was lashed with a torrential rainstorm. "Wukong," a voice called, "do you know who I am?" Monkey hurried forward to look and this is what he saw:

Big ears, a broad jaw and a square face;
Wide shoulders, a deep chest and a fat body.

一腔春意喜盈盈，两眼秋波光荡荡。

敞袖飘然福气多，芒鞋洒落精神壮。

极乐场中第一尊，南无弥勒笑和尚。

行者见了，连忙下拜道：“东来佛祖，那里去？弟子失回避了。万罪！万罪！”佛祖道：“我此来，专为这小雷音妖怪也。”行者道：“多蒙老爷盛德大恩。敢问那妖是那方怪物，何处精魔，不知他那搭包儿是件甚么宝贝，烦老爷指示指示。”佛祖道：“他是我面前司磬的一个黄眉童儿。三月三日，我因赴元始会去，留他在宫看守，他把我这几件宝贝拐来，假佛成精。那搭包儿是我的后天袋子，俗名唤做‘人种袋’。那条狼牙棒是个敲磬的槌儿。”行者听说，高叫一声道：“好个笑和尚！你走了这童儿，教他诳称佛祖，陷害老孙，未免有个家法不谨之过！”弥勒道：“一则是我不谨，走失人口；二则是你师徒们魔障未完：故此百灵下界，应该受难。我今来与你收他去也。”行者道：“这妖精神通广大，你又无些兵器，何以收之？”弥勒笑道：“我在这山坡下，设一草庵，种一田瓜果在此，你去与他索战。交战之时，许败不许胜，引他到我这瓜田里。我别的瓜都是生的，你却变做一个大熟瓜。他来定要瓜吃，我却将你与他吃。吃下肚中，任你怎么在内摆布他。那时等我取了她的搭包儿，装他回





A jolly voice that was full of fun,
A pair of bright and sparkling eyes.
His clothes hung open; luck was all about him.
His straw sandals were comfortable and his spirits high.
He was the lord of the land of bliss,
The laughing monk Maitreya.

As soon as Monkey saw him he kowtowed immediately and said, "Where are you going, Lord Buddha from the east? I beg you to forgive me for failing to keep out of your way." "I'm here because of the demon in the Lesser Thunder Monastery," the Buddha replied. "I am very grateful for your great kindness, my lord," Monkey replied. "May I ask where the demon is from and where he became an evil spirit? What sort of treasure is that pouch of his? Please tell me, my lord." "He was a yellow-browed page who used to strike my stone chime," the Buddha Maitreya replied. "On the third day of the third month this year I left him looking after my palace when I went to an assembly of the Primal One. That was when he stole some of my treasures and became a spirit as an imitation Buddha. That pouch is my future heaven bag, or what's generally called a human seed bag. The wolf-tooth cudgel was originally the stick for striking the chime." When Monkey heard this he shouted, "You're a splendid laughing monk, I must say. By letting that boy escape you let him masquerade as a Buddha and ruin things for me. You ought to be charged with slack management of your household." "I was careless," Maitreya replied. "Besides, your master and you disciples have not yet come to the end of the demons you will have to deal with. That is why every kind of spiritual creature has been coming down to earth. It's right that you should suffer. Now I'm here to capture him for you." "That evil spirit has very great magic powers," Monkey replied, "and you haven't got any weapons. How can you possibly subdue him?"

"I'll make a little hut under the mountain," said Maitreya, "where I grow fruit and melons. You challenge him to battle, lose in the fight that follows, and lure him into my melon patch. All my melons are still unripe, so you're to change into a big ripe melon. When he gets there he's bound to want a melon and I'll give you to him. Once you're in his stomach you can do what you like to him. Then I'll get his pouch and we

去。”行者道：“此计虽妙，你却怎么认得变的熟瓜？他怎么就肯跟我来此？”弥勒笑道：“我为治世之尊，慧眼高明，岂不认得你！凭你变作甚物，我皆知之。但恐那怪不肯跟来耳。我却教你一个法术。”行者道：“他断然是以搭包儿装我，怎肯跟来！有何法术可来也？”弥勒笑道：“你伸手来。”行者即舒左手，递将过去。弥勒将右手食指，蘸着口中神水，在行者掌上写了一个“禁”字，教他捏着拳头，见妖精当面放手，他就跟来。

行者攥拳，欣然领教。一只手轮着铁棒，直至山门外，高叫道：“妖魔，你孙爷爷又来了！可快出来，与你见个上下！”小妖又忙忙奔告。妖王问道：“他又领多少兵来叫战？”小妖道：“别无甚兵，止他一个。”妖王笑道：“那猴儿计穷力竭，无处求人，断然是送命来也。”随又结束整齐，带了宝贝，举着那轻软狼牙棒，走出门来，叫道：“孙悟空，今番挣挫不得了！”行者骂道：“泼怪物！我怎么挣挫不得？”妖王道：“我见你计穷力竭，无处求人，独自个强来支持，如今拿住，再没个甚么神兵救拔，此所以说你挣挫不得也。”行者道：“这怪不知死活！莫说嘴！吃吾一棒！”那妖王见他一只手轮棒。忍不住笑道：“这猴儿，你看他弄巧！怎么一只手使棒支吾？”行者道：“儿子！你禁不得我两只手打！若是





can put him inside it." "It's a very good plan," Monkey replied, "but how will you know which is the ripe melon I'll have turned into? And why should he be willing to go there after me?" "I'm the ruler of the world," laughed Maitreya, "and I have miraculous vision. Of course I'll know which one is you. I'd recognize you whatever you turned into. The only worry is that the demon won't come after you. I'll have to teach you some new magic." "But he's bound to catch me in his pouch," Monkey replied, "not come after me. What magic power could I use?" "Stretch your hand out," Maitreya said. Monkey stretched out his left hand. Maitreya moistened the forefinger of his own right hand with some magic saliva, wrote "stop" on it, and told Monkey to make a fist. If he opened that hand again in the demon's face the demon would certainly come after him.

Monkey cheerfully made the fist as he had been instructed and went back to the monastery gates, brandishing his cudgel with one hand as he shouted, "Evil spirit, your lord and master Monkey's here. Come out at once and we'll see who's the champion." When the little devils rushed inside to report the demon king asked how many soldiers Monkey had brought with him this time. "None," they replied. "He's here by himself." "That Monkey's at his wits' end and exhausted," the demon king laughed, "and he can't get anyone else to help. He's just throwing his life away now." Once he was in his armour again he took his treasure and his flexible wolf-tooth mace and went out through the monastery gates shouting, "You won't be able to hold out this time, Sun Wukong."

"Damned demon," Monkey replied abusively. "What do you mean, I won't be able to hold out?" "Look at you," the demon replied. "You're at your wits' end and exhausted. There's nobody else you can turn to for help. Now you're here again to try to resist me there won't be any more divine soldiers or anything like that to help you. That's why I said you wouldn't be able to hold out." "Fiend," said Monkey, "you don't even know whether you want to live or to die. Stop all that talk and take this!" Seeing that Monkey was wielding his cudgel single-handed, the demon burst out laughing: "What a clever little ape! Do you think you'll be able to hold me off by using your cudgel one-handed?" "My dear boy," said Monkey, "if I used both hands it would be too much for you.

不使搭包子，再着三五个，也打不过老孙这一只手！”妖王闻言，道：“也罢！也罢！我如今不使宝贝，只与你实打，比个雌雄。”即举狼牙棒，上前来斗。孙行者迎着面，把拳头一放，双手轮棒，那妖精着了禁，不思退步，果然不弄搭包，只顾使棒来赶。行者虚幌一下，败阵就走。那妖精直赶到西山坡下。

行者见有瓜田，打个滚，钻入里面，即变做一个大熟瓜，又熟又甜。那妖精停身四望，不知行者那方去了。他却赶至庵边叫道：“瓜是谁人种的？”弥勒变作一个种瓜叟，出草庵答道：“大王，瓜是小人种的。”妖王道：“可有熟瓜么？”弥勒道：“有熟的。”妖王叫：“摘个熟的来，我解渴。”弥勒即把行者变的那瓜，双手递与妖王。妖王更不察情，到此接过手，张口便啃。那行者乘此机会，一毂辘钻入咽喉之下，等不得好歹，就弄手脚。抓肠崩腹，翻根头，竖蜻蜓，任他在里面摆布。那妖精疼得嗟牙俵嘴，眼泪汪汪，把一块种瓜之地，滚得似个打麦之场，口中只叫：“罢了！罢了！谁人救我一救！”弥勒却现了本像，嘻嘻笑叫道：“孽畜！认得我么？”那妖抬头看见，慌忙跪倒在地，双手揉着肚子，磕头撞脑，只叫：“主人公！饶我命罢！饶我命罢！再不敢了！”弥勒上前，一把揪住，解了他的后天袋儿，夺了他的敲磬槌儿，叫：“孙悟空，看我面上，饶他命罢。”行者十分





Even with four or five hands you wouldn't be able to beat me even if I had one hand tied behind my back. That is, as long as you didn't use that pouch of yours." "Very well then," the demon king replied, "I won't use my treasure. I'll give you a straight fight and we'll see who's the best man." With that he raised his wolf-tooth mace and attacked Monkey, who opened his clenched fist in the demon's face before wielding the cudgel in both hands. Once the demon was under the spell he put all thought of retreat out of his mind and indeed did not use his pouch, but went for Monkey with his mace. Monkey fainted then turned and fled in defeat, pursued by the evil spirit down the western slopes of the mountain.

As soon as he saw the melon field Monkey rolled himself into a ball to go into it and turn himself into a big, ripe, sweet watermelon. The evil spirit stopped to look all around, not knowing where Monkey had gone. He rushed over to the hut and asked, "Who's growing these melons?" Maitreya, who had turned himself into an old melon grower, came out of the thatched hut and said, "I am Your Majesty." "Have you got any ripe ones?" the demon king asked. "Yes," Maitreya replied. "Pick me a ripe one then," said the demon. "I'm thirsty." Maitreya then picked the melon that was Monkey transformed and handed it to the demon king respectfully with both hands. The demon king did not stop to examine it, but took it and bit into it. This was Monkey's chance to go straight down the demon's throat. Without any more ado he started hitting out and kicking, grabbing and clawing at the monster's entrails and stomach, turning somersaults, standing on his head, and doing just as he liked. The evil spirit ground his teeth and grimaced in agony, the tears flowing down his face, as he rolled around the melon field till it looked like a threshing floor. "Stop, stop!" he shouted. "Save me, save me." Maitreya then reverted to his true form and said with a jolly smile, "Evil beast, do you recognize me?"

When the evil spirit looked up he fell to his knees on the ground, rubbing his stomach with both hands and kowtowing as he said, "Spare me, master, spare me. I'll never do it again." Maitreya then stepped forward, seized him with one hand, undid the future heaven pouch, took back the stick for beating the stone chime, and said, "Sun Wukong, spare his life

恨苦，却又左一拳，右一脚，在里面乱掏乱捣。那怪万分疼痛难忍，倒在地下。弥勒又道：“悟空，他也馘了，你饶他罢。”行者才叫：“你张大口，等老孙出来。”那怪虽是肚腹绞痛，还未伤心。俗语云：“人未伤心不得死，花残叶落是根枯。”他听见叫张口，即便忍着疼，把口大张。行者方才跳出，现了本像，急掣棒还要打时，早被佛祖把妖精装在袋里，斜跨在腰间。手执着磬槌，骂道：“孽畜！金铙偷了那里去了？”那怪却只要怜生，在后天袋内哼哼喷喷的道：“金铙是孙悟空打破了。”佛祖道：“饶破，还我金来。”那怪道：“碎金堆在殿莲台上哩。”

那佛祖提着袋子，执着磬槌，嘻嘻笑叫道：“悟空，我和你去寻金还我。”行者见此法力，怎敢违误。只得引佛上山，回至寺内，收取金碓。只见那山门紧闭。佛祖使槌一指，门开入里看时，那些小妖，已得知老妖被擒，各自收拾囊底，都要逃生四散。被行者见一个，打一个；见两个，打两个；把五七百个小妖，尽皆打死。各现原身，都是些山精树怪，兽孽禽魔。佛祖将金收攒一处，吹口仙气，念声咒语，即时返本还原，复得金铙一副。别了行者，驾祥云，径转极乐世界。

这大圣却才解下唐僧、八戒、沙僧。那呆于吊了几日，





for my sake." Monkey, who was still beside himself with loathing and hatred, went on punching, kicking, and making havoc in the demon's insides until the demon collapsed in unbearable agony. "He's had all he can take, Wukong," Maitreya said. "Spare him now." "Open your mouth wide," Sun Wukong finally said, "and let me out." Although the demon's insides had been tied up into agonizing knots his heart had not yet been damaged, and as the saying goes,

Until the heart is damaged nobody dies;
Leaves only fall when the trunk's sap dries.

As soon as he was told to open his mouth wide he did so in spite of the pain. Only then did Monkey jump out and turn back into himself. He at once seized his cudgel and was about to strike again, but the Buddha Maitreya had already put the evil spirit into the pouch and slung it at his waist. Holding the chime-stick in his hand Maitreya said, "Evil beast, where are the golden cymbals you stole?" The monster, who was desperate to live, could be heard mumbling inside the future heaven bag, "Sun Wukong smashed them." "If they're broken give me my gold back," said Maitreya. "It's piled up on the lotus throne in the main hall," the monster replied.

Holding the bag in one hand and the stick in the other the Buddha laughed as he said, "Wukong, you and I are going to get my gold back." After the display of such dharma power Sun Wukong dared not be at all remiss, but took the master back up the mountain and into the monastery, where they gathered all the pieces of gold. Although the monastery gates were firmly shut one push with the stick was enough to open them wide, and when they looked inside they saw that all the little devils had taken the monastery's wealth and were now fleeing in all directions. When Monkey found one he killed one; when he found two he killed two; and so on until he had killed all the six or seven hundred little devils, who resumed their real forms as mountain spirits, tree monsters, evil beasts and animal demons. The Buddha gathered all the pieces of gold together, blew on them with magic breath, and said the words of a spell. At once they were the two golden cymbals again. He then took his leave of Monkey and headed straight back to his paradise by auspicious cloud.

The Great Sage then released the Tang Priest, Pig and Friar Sand.

饿得慌了，且不谢大圣，却就趓着腰，跑到厨房寻饭吃。原来那怪正安排了午饭，因行者索战，还未得吃。这呆子看见，即吃了半锅，却拿出两钵头叫师父、师兄弟们各吃了两碗，然后才谢了行者。问及妖怪原由。行者把先请祖师，龟、蛇，后请大圣借太子，并弥勒收降之事，细陈了一遍。三藏闻言，谢之不尽，顶礼了诸天，道：“徒弟，这些神圣，困于何所？”行音道：“昨日日值功曹对老孙说，都在地窖之内。”叫：“八戒，我与你去解脱他等。”

那呆子得食力壮，抖擞精神，寻着他的钉钯，即同大圣到后面，打开地窖，将众等解了绳，请出珍楼之下。三藏披了袈裟，朝上一一拜谢。这大圣才送五龙、二将回武当；送小张太子与四将回蟾城；后送二十八宿归天府；发放揭谛、伽蓝各回境。师徒们却宽住了半日。喂饱了白马，收拾行囊，至次早登程。临行时，放上一把火，将那些珍楼、宝座、高阁、讲堂，俱尽烧为灰烬。

这里才——

无挂无牵逃难去，消灾消障脱身行。

毕竟不知几时才到大雷音，且听下回分解。



After being hung up there for several days the idiot was desperately hungry. Without waiting to thank Monkey he ran straight to the kitchen, his back bent, to find some food. As it happened the demon had sent for his lunch but not had time to eat it when Monkey challenged him to battle. The moment he saw it Pig ate half a saucepan of rice before fetching a pair of bowls for the master and Friar Sand each to eat two bowlfuls. Only then did he thank Monkey and ask about the evil spirit.

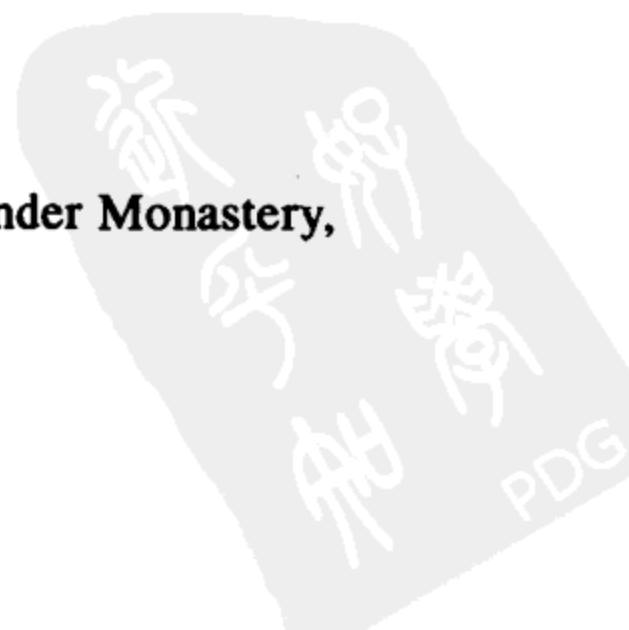
Monkey told him all about how he had asked the help of King Teacher, Tortoise and Snake, then borrowed the prince from the True Lord, and about how Maitreya had subdued the demon. When Sanzang heard this he expressed his gratitude at great length and kowtowed to all the heavens. "Disciple," he asked, "where are all the gods imprisoned?" "The Duty God of the Day told me yesterday that they were all in the pit," Monkey replied. "Pig," he continued, "you and I are going to rescue them."

Now that he had eaten, the idiot was full of strength and energy again as he found his rake and went with Monkey to open up the pit, untie the prisoners, and ask them to come out to under the tower. Sanzang, who had now put his cassock back on, bowed to each of them in thanks, after which the Great Sage saw the five dragons and two generals off on their way back to Wudang, Little Prince Zhang and the four generals on their way to Bincheng, and the Twenty-eight Constellations on their way back to the palaces of Heaven. He also released the Protectors and Guardians so that each could return to his own territory.

Master and disciples stayed on in the monastery to rest for a few hours. Then, after the horse had eaten its fill and the luggage all been packed, they set out again the next morning. Before leaving they burnt the towers, thrones, halls and preaching chambers to ashes. Thus it was that

Without any cares from their troubles they flee,
From disasters and obstacles finally free.

If you don't know when they reached the Great Thunder Monastery,
listen to the explanation in the next instalment.



第六十七回

拯救驼罗禅性稳 脱离秽污道心清

话说三藏四众，躲离了小西天，欣然上路。行经个月程途，正是春深花放之时，见了几处园林皆绿暗，一番风雨又黄昏。三藏勒马道：“徒弟啊，天色晚矣，往那条路上求宿去？”行者笑道：“师父放心。若是没有借宿处，我三人都有些本事，叫八戒砍草，沙和尚扳松，老孙会做木匠，就在这路上搭个蓬庵，好道也住得年把。你忙怎的！”八戒道：“哥呀，这个所在，岂是住场！满山多虎豹狼虫，遍地有魑魅魍魉。白日里尚且难行，黑夜里怎生敢宿？”行者道：“呆子！越发不长进了！不是老孙海口，只这条棒子，搯在手里，就是塌下天来，也撑得住！”

师徒们正然讲论，忽见一座山庄不远。行者道：“好了！有宿处了！”长老问：“在何处？”行者指道：“那树丛里不是个人家？我们去借宿一宵，明早走路。”长老欣然促马，至庄门外下马。只见那柴扉紧闭。长老敲门道：“开门，开门。”里面有一老者，手拖藜杖，足踏蒲鞋，头顶乌巾，身穿素服，开了门，便问：“是甚人在此大呼小叫？”三藏合掌

Chapter 67

The Dhyana-Nature Is Stable and Tuoluo Village Is Saved The Mind of the Way Is Purified As Corruption Is Removed

The story tells how Sanzang and his three disciples happily continued along their way after leaving the Lesser Western Heaven. They had been going for over a month, and it was now late spring. The flowers were in bloom and all the woods they could see were full of green shade. After a spell of wind and rain dusk was falling once more. "Disciple," said Sanzang, reining in his horse, "it's getting late. Which way shall we go to look for somewhere to spend the night?" "Don't worry, Master," said Monkey with a smile. "Even if we can't find anywhere to stay we three all have our skills. Tell Pig to cut some grass and Friar Sand to fell some pines. I know a bit of carpentry. We can make ourselves a hut by the road here good enough to stay in for a year. Why the rush?" "But this is no place to stay, brother," said Pig. "The mountain's crawling with wild beasts like tigers, leopards and wolves. Mountain ogres and hobgoblins are all over the place. It's hard enough travelling by daylight. I wouldn't dare spend the night here." "Idiot!" said Monkey. "You're getting more and more hopeless. I'm not just shooting my mouth off. With this cudgel in my hands I could hold up the sky itself if it collapsed."

Master and disciples were in the middle of their conversation when they noticed a hill farm not far away. "Good," said Monkey, "a place for the night." "Where?" the venerable elder asked. "Isn't that a house in the trees over there?" asked Monkey, pointing. "Let's ask if we can put up for the night there. We can be on our way first thing in the morning." Sanzang was so delighted he urged his horse forward. Dismounting outside the wicker gates he found them firmly fastened. "Open up, open up," he called, knocking on the gates. They were opened from the inside by an old man with a stick who was wearing rush sandals, a black turban and a plain gown. "Who's that shouting?" he asked. Putting his hands



PDF

当胸，躬身施礼道：“老施主，贫僧乃东土差往西天取经者。适到贵地，天晚，特造尊府假宿一宵。万望方便方便。”老者道：“和尚，你要西行，却是去不得啊。此处乃小西天。若到大西天，路途甚远。且休道前去艰难，只这个地方，已此难过。”三藏问：“怎么难过？”老者用手指道：“我这庄村西去三十余里，有一条稀柿衢，山名七绝。”三藏道：“何为‘七绝’？”老者道：“这山径过有八百里，满山尽是柿果。古云：‘柿树有七绝：一，益寿；二，多阴；三，无鸟巢；四，无虫；五，霜叶可玩；六，嘉实；七，枝叶肥大。’故名七绝山。我这敝处地阔人稀，那深山亘古无人走到。每年家熟烂柿子落在路上，将一条夹石衢衢，尽皆填满；又被雨露雪霜，经霉过夏，作成一路污秽。这方人家，俗呼为稀屎衢。但刮西风，有一股秽气，就是淘东圃也不似这般恶臭。如今正值春深，东南风大作，所以还不闻见也。”三藏心中烦闷不言。

行者忍不住，高叫道：“你这老儿甚不通便！我等远来投宿，你就说出这许多话来唬人！十分你家窄逼没处睡，我等在此树下蹲一蹲，也就过了此宵；何故这般絮聒？”那老者见了他相貌丑陋，便也拧住口，惊撮撮的，硬着胆，喝了一声，用藜杖指定道：“你这厮，骨挝脸，磕额头，塌鼻子，凹颧腮，毛眼毛睛，疥病鬼，不知高低，尖着个嘴，敢来冲撞





together in front of his chest, Sanzang bowed in polite greeting and said, "Venerable patron, I am a monk sent from the east to fetch scriptures from the Western Heaven. As I have reached this distinguished place so late in the day I have come to your residence to ask for a night's lodging. I beg you to be charitable to us." "Monk," the elder said, "you may want to go to the West, but you'll never get there. This is the Lesser Western Heaven, and it's a very long way from here to the Great Western Heaven. This place alone is hard enough to get out of, to say nothing of the difficulties of the rest of the journey." "Why is it hard to get out of?" Sanzang asked. The old man put his hands together and replied, "About a dozen miles west of our village is a Runny Persimmon Lane and a mountain called Seven Perfections." "Why 'Seven Perfections'?" Sanzang asked.

"It's 250 miles across," the old man replied, "and covered with persimmons. There's an old saying that persimmon trees have seven perfections: 1. They prolong life. 2. They are very shady. 3. No birds nest in them. 4. They are free of insects. 5. Their leaves are very beautiful after frost. 6. The fruit is excellent. 7. The branches and leaves are big and fat. That's why it's called Mount Seven Perfections. This is a big, thinly populated area, and nobody has ever been deep into the mountain. Every year over-ripe, rotten persimmons fall on the path, and they fill the rocky lane right up. The rain, dew, snow and frost attack them, and they rot all through the summer until the whole path is a mass of putrefaction. The people round here call it Runny Shit, or Runny Persimmon, Lane. When there's a west wind it smells even worse than a cesspit being emptied. As it's now high spring and there's strong southeasterly blowing you can't smell it yet." Sanzang felt too depressed to speak.

Monkey could not contain himself. "Silly old fool," he shouted at the top of his voice. "We're here late at night to find somewhere to stay, and you're trying to scare us with all that talk. If your house really is so poky that there's no room for us to sleep indoors we'll spend the night squatting under this tree. So cut the cackle." At the sight of Monkey's hideous face the old man shut his mouth, petrified with fear. Then he plucked up his courage, pointed his stick at Monkey and shouted, "Damn you, you bony-faced, pointy-browed, flat-nosed, sunkencheeked, hairy-eyed, sickly-looking devil. You've got no sense of respect, sticking your mouth out

我老人家！”行者陪笑道：“老官儿，你原来有眼无珠，不识我这痨病鬼哩！相法云：‘形容古怪，石中有美玉之藏。’你若以言貌取人，干净差了。我虽丑便丑，却倒有些手段。”老者道：“你是那方人氏？姓甚名谁？有何手段？”行者笑道：“我——

祖居东胜大神洲，花果山前自幼修。

身拜灵台方寸祖，学成武艺甚全周：

也能搅海降龙母，善会担山赶日头；

缚怪擒魔称第一，移星换斗鬼神愁。

偷天转地英名大，我是变化无穷美石猴！”

老者闻言，回嗔作喜。躬着身，便教：“请！请入寒舍安置。”遂此，四众牵马挑担，一齐进去。只见那荆针棘刺，铺设两边；二层门是砖石垒的墙壁，又是荆棘苦盖；入里才是三间瓦房。老者便扯椅安坐待茶，又叫办饭。少顷，移过桌子，摆着许多面筋、豆腐、芋苗、萝卜、辣芥、蔓菁、香稻米饭，醋烧葵汤，师徒们尽饱一餐。吃毕，八戒扯过行者，背云：“师兄，这老儿始初不肯留宿，今返设此盛斋，何也？”行者道：“这个能值多少钱！到明日，还要他十果十菜的送我们哩！”八戒道：“不差！凭你那几句大话，哄他一顿饭吃了，明日却要跑路，他又管待送你怎的？”行者道：“不要忙，我自有个处治。”





like that and insulting an old gentleman.” “You’re not very perceptive, old chap,” Monkey replied, putting on a smile. “You don’t realize who this sickly-looking devil is. As the manual of physiognomy says, ‘A freakish face is like a rock in which fine jade is hidden.’ You’re completely wrong to judge people on their looks. Ugly I certainly am, but I know a trick or two.” “Where are you from?” the old man asked. “What’s your name? What powers do you have?” To this Monkey replied with a smile:

“My home is in the Eastern Continent of Superior Body;
My conduct I cultivated on the Mount of Flowers and Fruit.
After studying with the Patriarch of the Spirit-tower Heart Mountain
I learned complete and perfect skill in the martial arts.
I can stir up the oceans, subdue mother dragons,
Carry mountains on my shoulders, and drive the sun along.
At capturing monsters and demons I’m champion;
Ghosts and gods are terrified when I shift the stars.
Great is my fame as sky-thief and earth-turner;
I’m the Handsome Stone Monkey of infinite transformations.

This turned the old man’s anger to delight. Bowing to them he said, “Please come into my humble abode and make yourselves comfortable.” The four of them then went in together, leading the horse and carrying the load. All that could be seen to either side of the gates were prickly thorns. The inner gates were set in a wall of brick and stone that had more thorns on top of it, and only when they had gone through them did they see a three-roomed tiled house. The old man pulled up chairs for them to sit on while they waited for tea to be brought and gave orders for a meal. Soon a table was brought in and set with wheat gluten, beancurd, sweet potatoes, radishes, mustard greens, turnips, rice and sour-mallow soup. Master and disciples all ate their fill. After the meal Pig pulled Monkey aside and whispered, “Brother, the old bloke wasn’t going to let us stay at first. Now he’s given us this slap-up meal. Why?” “It wasn’t worth very much, was it?” Brother Monkey replied. “Tomorrow we’ll make him give us ten kinds of fruit and ten dishes of food.” “You’ve got a nerve,” Pig replied. “You talked him into giving us a meal all right with all that boasting. But we’ll be on our way tomorrow. How can he give you things?” “Don’t be so impatient,” said Monkey, “I’ve got a way to

不多时，渐渐黄昏，老者又叫掌灯。行者躬身问道：“公公高姓？”老者道：“姓李。”行者道：“贵地想就是李家庄？”老者道：“不是，这里唤做驼罗庄，共有五百多人家居住。别姓俱多，惟我姓李。”行者道：“李施主，府上有何善意，赐我等盛斋？”那老者起身道：“才闻得你说会拿妖怪，我这里却有个妖怪，累你替我们拿拿，自有重谢。”行者就朝上唱个喏道：“承照顾了！”八戒道：“你看他惹祸！听见说拿妖怪，就是他外公也不这般亲热，预先就唱个喏！”行者道：“贤弟，你不知。我唱个喏就是下了个定钱，他再不去请别人了。”

三藏闻言道：“这猴儿凡事便要自专。倘或那妖精神通广大，你拿他不住，可不是我出家人打诳语么？”行者笑道：“师父莫怪，等我再问了看。”那老者道：“还问甚？”行者道：“你这贵处，地势清平，又许多人家居住，更不是偏僻之方，有甚么妖精，敢上你这高门大户？”老者道：“实不瞒你说。我这里久矣康宁。只这三年六月间，忽然一阵风起，那时人家甚忙，打麦的在场，插秧的在田里，俱着了慌，只说是天变了。谁知风过处，有个妖精，将人家牧放的牛马吃了，猪羊吃了，见鸡鹅囫囵咽，遇男女夹活吞。自从那次，这二年常来伤害。长老啊，你若有手段，拿了他，扫净此土，我等决然重谢，不敢轻慢。”行者道：“这个却是难拿。”



cope.”

Dusk soon started to draw in. The old man brought a lamp, and Monkey asked with a bow, “What is your surname, sir?” “Li,” the old man replied. “I suppose this must be Li Village,” Monkey continued. “No,” said the old man, “this is Tuoluo Village. Over five hundred families live here. Most of them have other surnames. I am the only one called Li.” “Benefactor Li,” Monkey replied, “with what kind intentions did you give us that ample meal?” “Just now you said that you could capture evil monsters,” said the old man. “We have a monster here that we’d like you to capture for us, and we will of course reward you generously.” Monkey then chanted a “na-a-aw” of respect and said, “I accept your commission.” “Just look at him,” said Pig, “asking for trouble. The moment he hears there’s a demon to catch he’s nicer to him than he would be to his own grandfather. He even chanted a ‘na-a-aw’ first.” “You don’t understand, brother,” said Monkey. “My ‘na-a-aw’ clinched the deal. Now he won’t hire anyone else.”

When Sanzang heard this he said, “You monkey, you always want to grab things for yourself. If that evil spirit’s powers are too great for you to capture him then we monks will be shown up as liars.” “Don’t be cross with me, Master,” Monkey said with a smile. “Let me ask some more questions.” “What else?” the old man asked. “This fine village is on an open plain and a lot of people live here,” said Monkey. “It’s not remote and isolated. What evil spirit would dare come to your door?”

“I will be frank with you,” the old man replied. “We had long lived in peace and prosperity here till a sudden, strong wind blew three and a half years ago. Everyone was busy at the time threshing the wheat on the threshing floor or transplanting rice in the paddy fields. We thought it was just a change in the weather. We never imagined that when the wind had blown by an evil spirit would eat the horses and cattle that people had put out to pasture as well as the pigs and the sheep. He swallowed hens and geese whole, and any men or women he found he devoured alive. Since then he’s come again each of the last two years to murder us. Venerable sir, if you really do have magic powers to capture the evil spirit and cleanse the place of him, we will most certainly reward you generously and with great respect.” “But the monster will be hard to catch,” Monkey replied.

八戒道：“真是难拿，难拿！我们乃行脚僧，借宿一宵，明日走路，拿甚么妖精！”老者道：“你原来是骗饭吃的和尚！初见时夸口弄舌，说会换斗移星，降妖缚怪，及说起此事，就推却难拿！”

行者道：“老儿，妖精好拿；只是你这方人家不齐心，所以难拿。”老者道：“怎见得人心不齐？”行者道：“妖精搅扰了三年，也不知伤害了多少生灵。我想着每家只出银一两，五百家可凑五百两银子，不拘到那里，也寻一个法官把妖拿了，却怎么就甘受他三年磨折？”老者道：“若论说使钱，好道也羞杀人！我们那家不花费三五两银子！前年曾访着山南里有个和尚，请他到此拿妖，未曾得胜。”行者道：“那和尚怎的拿来？”老者道：

“那个僧伽，披领袈裟。先谈《孔雀》，后念《法华》。香焚炉内，手把铃拿。正然念处，惊动妖邪。风生云起，径至庄家。僧和怪斗，其实堪夸：一递一拳捣，一递一把抓。和尚还相应，相应没头发。须臾妖怪



“Yes,” said Pig, “very hard. We’re pilgrim monks only here for the night. We’ll be on our way tomorrow. We can’t catch any monsters.” “So you monks just tricked that meal out of me,” the old man said. “When we first met you talked very big. You said you could move the stars and capture evil monsters. But now I’ve told you about this you pretend he can’t be caught.”

“Old man,” said Monkey, “it would be easy to catch the evil spirit, except that you people here don’t work together. That’s why it’s hard.” “How can you be so sure that we don’t work together?” the old man asked. “If the monster has been harassing you for three years, goodness only knows how many lives he’s taken,” Monkey replied. “I reckon that if every family put up one ounce of silver the five hundred households could raise five hundred ounces, and with that you could find a priest somewhere who’d exorcise the monster. Why did you cheerfully put up with three years of such cruelty from him?” “You talk of spending money,” the old man said. “You’re trying to shame us to death. Every family here has spent four or five ounces of silver. The year before last we went to invite a Buddhist monk south of the mountains here to catch the monster, but he failed.” “How did the monk try to do it?” Brother Monkey asked. To this the old man replied:

“The monk wore a cassock
And recited the scriptures;
First the Peacock Sutra
And then the Lotus.
He burned incense in a burner,
Hold a bell between his hands.
His reading of the scriptures
Alarmed the evil spirit,
Who came straight to the farm
Amid his wind and clouds.
The monk fought with the spirit
And it was a splendid sight:
One of them landed a punch,
The other grabbed at his foe.
The monk had the advantage of
Having a hairless head.



胜，径直返烟霞。原来晒干疤。我等近前看，光头打的似个烂西瓜！”

行者笑道：“这等说，吃了亏也。”老者道：“他只拚得一命，还是我们吃亏：与他买棺木殡葬，又把些银子与他徒弟。那徒弟心还不歇，至今还要告状，不得干净！”

行者道：“再可曾请甚么人拿他？”老者道：“旧年又请了一个道士。”行者道：“那道士怎么拿他？”老者道：“那道士：

头戴金冠，身穿法衣。令牌敲响，符水施为。驱神使将，拘到妖魑。狂风滚滚，黑雾迷迷。即与道士，两个相持。斗到天晚，怪返云霓。乾坤清朗朗，我等众人齐。出来寻道士，渰死在山溪。捞得上来大家看，却如一个落汤鸡！”

行者笑道：“这等说，也吃亏了。”老者道：“他也只舍得一命，我们又使够闷数钱粮。”行者道：“不打紧，不打紧，等我替你拿他来。”老者道：“你若果有手段拿着他，我请几个



But soon the demon had won,
And gone straight back to his clouds.
When the wound had dried in the sun
We went up close for a look;
The monk's bald head was smashed open
Just like a ripe watermelon.

"In other words," laughed Monkey, "he lost." "He just paid with his life," the old man replied. "We were the ones who lost. We had to buy his coffin, pay for his funeral, and give compensation to his disciple. That silver wasn't enough for the disciple. He's still trying to sue us. He won't call it a day."

"Did you hire anyone else to catch the demon?" Monkey asked. "Last year we invited a Taoist priest to do it," the old man replied. "How did he try?" Monkey asked. "The Taoist," the old man replied,

"Wore a golden crown on his head,
And magic robes on his body,
He sounded his magic wand,
Used charms and water too.
He made gods and generals do his will,
Captured demons and goblins.
A wild wind howled and roared,
While black fog blotted all out.
Demon and Taoist
Were evenly matched;
They fought till nightfall,
When the fiend went back to the clouds.
Heaven and earth were clear
And all of us people were there.
We went out to search for the priest,
Found him drowned in the mountain stream.
When we fished him out to look
He was like a drenched chicken."

"In other words," said Monkey with a smile, "he lost too." "He only paid with his life, but we had to spend a lot of money that wasn't really necessary," the old man replied. "It doesn't matter." Monkey said. "It doesn't matter. Wait till I catch the demon for you." "If you've got the

本庄长者与你写个文书：若得胜，凭你要多少银子相谢，半分不少；如若有亏，切莫和我等放赖，各听天命。”行者笑道：“这老儿被人赖怕了。我等不是那样人。快请长者去。”

那老者满心欢喜，即命家僮，请几个左邻、右舍、表弟、姨兄、亲家、朋友，共有八九位老者，都来相见。会了唐僧，言及拿妖一事，无不欣然。众老问：“是那一位高徒去拿？”行者叉手道：“是我小和尚。”众老悚然道：“不济！不济！那妖精神通广大，身体狠犷。你这个长老，瘦瘦小小，还不够他填牙齿缝哩！”行者笑道：“老官儿，你估不出人来。我小自小，结实，都是‘吃了磨刀水的，秀气在内’哩！”众老见说，只得依从道：“长老，拿住妖精，你要多少谢礼？”行者道：“何必说要甚么谢礼！俗语云：‘说金子幌眼，说银子傻白，说铜钱腥气！’我等乃积德的和尚，决不要钱。”众老道：“既如此说，都是受戒的高僧。既不要钱，岂有空劳之理！我等各家俱以鱼田为活。若果降了妖孽，净了地方，我等每家送你两亩良田，共凑一千亩，坐落一处，你师徒们在上起盖寺院，打坐参禅，强似方上云游。”行者又笑道：“越不停当！但说要了田，就要养马当差，纳粮办草，黄昏不得睡，五鼓不得眠。好倒弄杀人也！”众老道：“诸般不要，却将何谢？”行者道：“我出家人，但只是一茶一饭，便是谢了。”众老喜道：“这个容易。但不知你怎么拿



power to catch him I'll ask some of the village elders to write an undertaking to give you as much silver as you want when you've defeated him. You'll not be a penny short. But if you lose don't try to extort money out of us. We must each accept the will of heaven." "Old man," said Monkey, "they've got you terrified of extortion. We're not like that. Send for the elders."

The old man was delighted. He sent his slaves to invite seven or eight old men from among his next-door neighbours, his cousins, his wife's family and his friends. They all came to meet the strangers, and when they had greeted the Tang Priest they cheerfully discussed the capture of the demon. "Which of your distinguished disciples will do it?" they asked. "I will," said Monkey, putting his hands together in front of his chest. "You'll never do, never," said the old man with horror. "The evil spirit's magic powers are enormous, and it's huge too. Venerable sir, you're so tiny and skinny you'd slip through one of the gaps between its teeth." "Old man," said Monkey with a smile, "You're no judge of people. Small I may be, but I'm solid. There's a lot more to me than meets the eye." When the elders heard this they had to take him at his word. "Venerable sir," they said, "how big a reward will you want for capturing the demon?" "Why do you have to talk about a reward?" Monkey asked. "As the saying goes, 'Gold dazzles, silver is white and stupid, and copper coins stink.' We're virtuous monks and we definitely won't take money."

"In that case you must all be lofty monks who obey your vows," the elders said. "But even if you won't accept money we can't let you work for nothing. We all live by agriculture. If you subdue the demon and clean the place up, every family here will give you a third of an acre of good farmland, which will make over 150 acres altogether. Your master and you disciples can build a monastery there and sit in meditation. That would be much better than going on your long journey." "It would be even worse," replied brother Monkey with a smile. "If we asked for land we'd have to raise horses, do labour service, pay grain taxes and hand over hay. We'll never be able to go to bed at dusk or lie in after the fifth watch. It'd be the death of us." "If you won't accept anything, how are we to express our thanks?" the elders asked. "We're men of religion," said Monkey. "Some tea and a meal will be thanks enough for us." "That's

他。”行者道：“他但来，我就拿住他。”众老道：“那怪大着哩！上拄天，下拄地；来时风，去时雾。你却怎生近得他？”行者笑道：“若论呼风驾雾的妖精，我把他当孙子罢了；若说身体长大，有那手段打他！”

正讲处，只听得呼呼风响，慌得那八九个老者，战战兢兢道：“这和尚盐酱口！说妖精，妖精就来了！”那老李开了腰门，把几个亲戚，连唐僧，都叫：“进来！进来！妖怪来了！”唬得那八戒也要进去，沙僧也要进去。行者两只手扯住两个道：“你们忒不循理！出家人，怎么不分内外！站住！不要走！跟我去天井里，看看是个甚么妖精。”八戒道：“哥啊，他们都是经过帐的，风响便是妖来。他都去躲，我们又不与他有亲，又不相识，又不是交契故人，看他做甚？”原来行者力量大，不容说，一把拉在天井里站下。那阵风越发大了。好风：

倒树摧林狼虎忧，播江搅海鬼神愁。

掀翻华岳三峰石，提起乾坤四部洲。

村舍人家皆闭户，满庄儿女尽藏头。

黑云漠漠遮星汉，灯火无光遍地幽。

慌得那八戒战战兢兢，伏之于地，把嘴拱开土，埋在地下，却如钉了钉一般。沙僧蒙着头脸，眼也难睁。

行者闻风认怪，一霎时，风头过处，只见那半空中隐隐





easy," said the elders. "But how are you going to catch the demon?" "Once it comes I'll get it," said Monkey. "But it's enormous," the elders said. "It stretches from the earth to the sky. It comes in wind and goes in mist. How are you ever going to get close to it?" "When it comes to evil spirits who can summon winds and ride on clouds," Monkey replied, "I treat them as mere kids. It makes no difference how big it is—I have ways of beating it."

As they were talking the howl of a great wind made the eight or nine elders start shaking with fear. "Monk, you've asked for trouble and you've got it," they said. "You talked about the monster and here he is." Old Mr. Li opened the door and said to his relations and the Tang Priest, "Come in, come in, the demon's here." This so alarmed Pig and Friar Sand that they wanted to go inside too, but Monkey grabbed each of them with one of his hands and said, "You're a disgrace. You're monks and you ought to know better. Stay where you are, and don't try to run away. Come into the courtyard with me. We're going to see what kind of evil spirit this is." "But brother," said Pig, "they've been through this before. The noise of the wind means that the demon's coming. They've all gone to hide. We're not friends or relations of the demon. We've had no business dealings with him. What do we want to see him for?" Monkey was so strong that with no further argument he hauled them into the courtyard and made them stand there while the wind blew louder and louder. It was a splendid wind that

Uprooted trees and flattened woods, alarming wolves and tigers,
Stirred up the rivers and oceans to the horror of ghosts and gods,
Blowing the triple peaks of the great Mount Hua all upside down,
Shaking the earth and sky through the world's four continents.
Every village family shut fast its gates,
While boys and girls all fled for cover.
Black clouds blotted out the Milky Way;
Lamps lost their brightness and the world went dark.

Pig was shaking with terror. He lay on the ground, rooted into the earth with his snout and buried his head. He looked as if he had been nailed there. Friar Sand covered his face and could not keep his eyes open.

Monkey knew from the sound of the wind that the demon was in it. A

的两盏灯来，即低头叫道：“兄弟们！风过了！起来看！”那呆子扯出嘴来，抖抖灰土，仰着脸，朝天一望，见有两盏灯光，忽失声笑道：“好耍子！好耍子！原来是个有行止的妖精！该和他做朋友！”沙僧道：“这般黑夜，又不曾覩面相逢，怎么就知好歹？”八戒道：“古人云：‘夜行以烛，无烛则止。’你看他打一对灯笼引路，必定是个好的。”沙僧道：“你错看了。那不是一对灯笼，是妖精的两只眼亮。”这呆子就唬矮了三寸，道：“爷爷呀！眼有这般大啊，不知口有多少大哩！”行者道：“贤弟莫怕。你两个护持着师父，待老孙上去讨他个口气，看他是甚妖精。”八戒道：“哥哥，不要供出我们来。”

好行者，纵身打个唿哨，跳到空中。执铁棒，厉声高叫道：“慢来！慢来！有吾在此！”那怪见了，挺住身躯，将一根长枪乱舞。行者执了棍势，问道：“你是那方妖怪？何处精灵？”那怪更不答应，只是舞枪。行者又问，又不答，只是舞枪。行者暗笑道：“好是耳聋口哑！不要走！看棍！”那怪更不怕，乱舞枪遮拦。在那半空中，一来一往，一上一下，斗到三更时分，未见胜败。八戒、沙僧，在李家天井里，看得明白。原来那怪只是舞枪遮架，更无半分儿攻杀。行者一条棒不离那怪的头上。八戒笑道：“沙僧，你在这里护持，让老猪去帮打帮打，莫教那猴子独干这功，领头一锤酒。”



moment later, when the wind had passed, all that could be vaguely made out in the sky were two lamps. "Brothers," he said, looking down, "the wind's finished. Get up and look." The idiot tugged his snout out, brushed the dirt off himself and looked up into the sky, where he saw the two lamps. "What a laugh," Pig said, laughing aloud, "What a laugh. It's an evil spirit with good manners. Let's make friends with it." "It's a very dark night," said Friar Sand, "and you haven't even seen it. so how can you tell whether it's good or bad?" "As they used to say in the old days," Pig replied, "'Take a candle when you're out at night, and stay where you are if you haven't one.' You can see that it's got a pair of lanterns to light its way. It must be a good spirit." "You're wrong," Friar Sand said. "That's not a pair of lanterns: they're the demon's eyes." This gave the idiot such a fright that he shrank three inches. "Heavens," he said. "If its eyes are that size goodness knows how big its mouth is." "Don't be scared, brother," said Monkey. "You two guard the master while I go up and see what sort of mood it's in and what kind of evil spirit it is." "Brother," said Pig, "don't tell the monster about us."

Splendid Monkey sprang up into mid-air with a whistle. "Not so fast," he yelled at the top of his voice, brandishing his cudgel, "not so fast. I'm here." When the monster saw him it took a firm stance and began to wield a long spear furiously. Parrying with his cudgel, Monkey asked, "What part do you come from, monster? Where are you an evil spirit?" The monster ignored the questions and continued with its spearplay. Monkey asked again, and again there was no answer as the wild spearplay continued. "So it's deaf and dumb," Monkey smiled to himself. "Don't run away! Take this!" Unperturbed, the monster parried the cudgel with more wild spearplay. The mid-air battle ebbed and flowed until the middle of the night as first one then the other was on top, but still there was no victor. Pig and Friar Sand had a very clear view from the Li family courtyard, and they could see that the demon was only using its spear to defend itself and not making any attacks, while Monkey's cudgel was never far from the demon's head. "Friar Sand," said Pig with a grin, "you keep guard here. I'm going up to join in the fight. I'm not going to let Monkey keep all the credit for beating the monster to himself. He won't be the first to be given a drink."

好呆子，就跳起云头，赶上就筑。那怪物又使一条枪抵住。两条枪，就如飞蛇掣电。八戒夸奖道：“这妖精好枪法！不是‘山后枪’，乃是‘缠丝枪’；也不是‘马家枪’，却叫做个‘软柄枪’！”行者道：“呆子莫胡谈！那里有个甚么‘软柄枪’！”八戒道：“你看他使出枪尖来架住我们，不见枪柄，不知收在何处。”行者道：“或者是个‘软柄枪’；但这怪物还不会说话，想是还未归人道，阴气还重。只怕天明时阳气胜，他必要走。但走时，一定赶上，不可放他。”八戒道：“正是！正是！”

又斗多时，不觉东方发白。那怪不敢恋战，回头就走。行者与八戒，一齐赶来，忽闻得污秽之气熏人，乃是七绝山稀柿衕也。八戒道：“是那家淘毛厕哩！喂！臭气难闻！”行者侮着鼻子，只叫：“快快赶妖精！快快赶妖精！”那怪物摔过山去，现了本像，乃是一条红鳞大蟒。你看他：

眼射晓星，鼻喷朝雾。密密牙排钢剑，弯弯爪曲金钩。头戴一条肉角，好便似千千块玛瑙攒成；身披一派红鳞，却就如万万片胭脂砌就。盘地只疑为锦被，飞空错认作虹霓。歇卧处有腥气冲天，行动时有赤云罩体。大不大，两边人不见东西；长不长，一座山跨占南北。

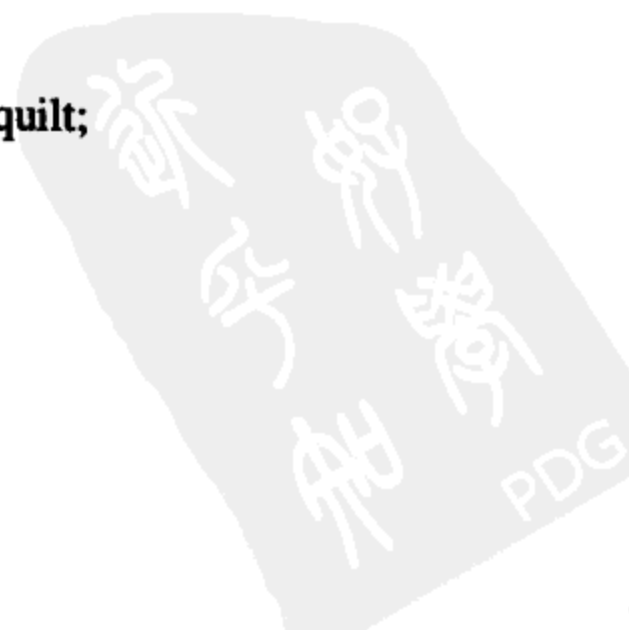




The splendid idiot leapt up on his cloud and joined in the fight, taking a swing with his rake. The monster fended this off with another spear. The two spears were like flying snakes or flashes of lightning. Pig was full of admiration. "This evil spirit is a real expert with the spears. This isn't 'behind the mountain' spearplay; it's 'tangled thread' spearplay. It's not Ma Family style. It's what's called soft-shaft style." "Don't talk such nonsense, idiot," said Monkey. "There's no such thing as soft-shaft style." "Just look," Pig replied. "He's parrying us with the blades. You can't see the shafts. I don't know where he's hiding them." "All right then," said Monkey, "perhaps there is a soft-shaft style. But this monster can't talk. I suppose it's not yet humanized: it's still got a lot of the negative about it. Tomorrow morning, when the positive is dominant, it's bound to run away. When it does we've got to catch up with it and not let it go." "Yes, yes," said Pig.

When the fight had gone on for a long time the east grew light. The monster didn't dare fight any longer, so it turned and fled, with Monkey and Pig both after it. Suddenly they smelled the putrid and overwhelming stench of Runny Persimmon Lane on Mount Seven Perfections. "Some family must be emptying its cesspit," said Pig. "Phew! What a horrible stink!" Holding his nose, Brother Monkey said, "After the demon, after the demon!" The monster went over the mountain and turned back into himself: a giant red-scaled python. Just look at it:

Eyes shooting stars,
Nostrils gushing clouds,
Teeth like close-set blades of steel,
Curving claws like golden hooks.
On its head a horn of flesh
Like a thousand pieces of agate;
Its body clad in scales of red
Like countless patches of rouge.
When coiled on the ground it might seem a brocade quilt;
When flying it could be mistaken for a rainbow.
From where it sleeps a stench rises to the heavens,
And in movement its body is wreathed in red clouds.
Is it big?
A man could not be seen from one side to the other.



八戒道：“原来是这般一个长蛇！若要吃人啊，一顿也得五百个，还不饱足！”行者道：“那软柄枪乃是两条信棒。我们赶他软了，从后打出去！”这八戒纵身赶上，将钯便筑。那怪物一头钻进窟里，还有七八尺长尾巴丢在外边。八戒放下钯，一把挝住道：“着手！着手！”尽力气往外乱扯，莫想扯得动一毫。行者笑道：“呆子！放他进去，自有处置，不要这等倒扯蛇。”八戒真个撒了手，那怪缩进去了。八戒怨道：“才不放手时，半截子已是我们的了！是这般缩了，却怎么得他出来？这不是叫做没蛇弄了？”行者道：“这厮身体狼狽，窟穴窄小，断然转身不得，一定是个照直撵的，定有个后门出头。你快去后门外拦住，等我在前门外打。”

那呆子真个一溜烟，跑过山去。果见有个孔窟，他就扎定脚。还不曾站稳，不期行者在后门外使棒子往里一捣，那怪物护疼，径往后门撵出。八戒未曾防备，被他一尾巴打了一跌，莫能挣挫得起，睡在地下忍疼。行者见窟中无物，擎着棍，穿进去叫赶妖怪。那八戒听得吆喝，自己害羞，忍着疼，爬起来，使钯乱扑。行者见了，笑道：“妖怪走了，你还扑甚的了？”八戒道：“老猪在此‘打草惊蛇’哩！”行者道：“活呆子！快赶上！”

二人赶过涧去，见那怪盘做一团，竖起头来，张开巨口，要吞八戒。八戒慌得往后便退。这行者反迎上前，被他一口吞之。八戒捶胸跌脚，大叫道：“哥耶！倾了你也！”行





Is it long?

It can span a mountain from north to south.

"So it's a long snake," Pig said. "If it's a man-eater it could gobble up five hundred for a meal and still not be full." "Its soft-shafted spears are its forked tongue," said Monkey. "It's exhausted by the chase. Attack it from behind." Pig leapt up and went for it, hitting it with his rake. The monster dived into a cave, but still left seven or eight feet of tail sticking outside. Pig threw down his rake, grabbed it and shouted, "Hold on, hold on!" He pulled with all his strength, but could not move it an inch. "Idiot," laughed Monkey, "let it go in. We'll find a way of dealing with it. Don't pull so wildly at the snake." When Pig let go the monster contracted itself and burrowed inside. "But we had half of it before I let go," he grumbled. "Now it's shrunk and gone inside we're never going to get it out. We've lost the snake. haven't we?" "The wretched creature is enormous and the cave is very narrow," Monkey replied. "It won't possibly be able to turn round in there. It definitely went straight inside, so the cave must have an exit at the other end for it to get out through. Hurry round and block the back door while I attack at the front."

The idiot shot round to the other side of the mountain, where there was indeed another hole that he blocked with his foot. But he had not steadied himself when Monkey thrust his cudgel in at the front of the cave, hurting the monster so much that it wriggled out through the back. Pig was not ready, and when a flick of the snake's tail knocked him over he could not get back up: he lay on the ground in agony. Seeing that the cave was now empty Monkey rushed round to the other side, cudgel in hand, to catch the monster. Monkey's shouts made Pig feel so ashamed that he pulled himself to his feet despite the pain and started lashing out wildly with his rake. At the sight of this Monkey said with a laugh, "What do you think you're hitting? The monster's got away." "I'm 'beating the grass to flush out the snake.'" "Cretin!" said Monkey, "After it!"

The two of them crossed a ravine, where they saw the monster coiled up, its head held high and its enormous mouth gaping wide. It was about to devour Pig, who fled in terror. Monkey, however, went straight on towards it and was swallowed in a single gulp. "Brother," wailed Pig, stamping his feet and beating his chest, "you've been destroyed." "Don't

者在妖精肚里，支着铁棒道：“八戒莫愁，我叫他搭个桥儿你看！”那怪物躬起腰来，就似一道路东虹。八戒道：“虽是像桥，只是没人敢走。”行者道：“我再叫他变做个船儿你看！”在肚里将铁棒撑着肚皮。那怪物肚皮贴地，翘起头来，就似一只赣保船。八戒道：“虽是像船，只是没有桅篷，不好使风。”行者道：“你让开路，等我叫他使个风你看。”又在里面尽着力把铁棒从脊背上一搯将出去，约有五七丈长，就似一根桅杆。那厮忍疼挣命，往前一撺，比使风更快，摔回旧路，下了山，有二十余里，却才倒在尘埃，动荡不得，呜呼丧矣。八戒随后赶上来，又举钯乱筑。行者把那物穿了一个大洞，钻将出来道：“呆子！他死也死了，你还筑他怎的？”八戒道：“哥啊，你不知我老猪一生好打死蛇？”遂此收了兵器，抓着尾巴，倒拉将来。

却说那驼罗庄上李老儿与众等，对唐僧道：“你那两个徒弟，一夜不回，断然倾了命也。”三藏道：“决不妨事。我们出去看看。”须臾间，只见行者与八戒拖着一条大蟒，吆吆喝喝前来，众人却才欢喜。满庄上老幼男女，都来跪拜道：“爷爷！正是这个妖精，在此伤人！今幸老爷施法，斩怪除邪，我辈庶各得安生也！”众家都是感激，东请西邀，各各酬谢。师徒们被留住五七日，苦辞无奈，方肯放行。又各家见他不要钱物，都办些干粮果品，骑骡压马，花红彩旗，尽



fret, Pig," called Monkey from inside the monster's belly, which he was poking around with his cudgel. "I'll make it into a bridge. Watch!" As he spoke the monster arched its back just like a rainbow-shaped bridge. "It looks like a bridge all right," Pig shouted, "but nobody would ever dare cross it." "Then I'll make it turn into a boat," said Monkey. "Watch!" He pushed out the skin of the monster's belly with his cudgel, and with the skin against the ground and its head uplifted it did look like a river boat. "It may look like a boat," said Pig, "but without a mast or sail it wouldn't sail very well in the wind." "Get out of the way then," said Monkey, "and I'll make it sail for you." He then jabbed his cudgel out as hard as he could through the monster's spine from the inside and made it stand some sixty or seventy feet high, just like a mast. Struggling for its life and in great pain the monster shot forward faster than the wind, going down the mountain and back the way it had come for over seven miles until it collapsed motionless in the dust. It was dead.

When Pig caught up with the monster he raised his rake and struck wildly at it. Monkey made a big hole in the monster's side, crawled out and said, "Idiot! It's dead and that's that. Why go on hitting it?" "Brother," Pig replied, "don't you realize that all my life I've loved killing dead snakes?" Only then did he put his rake away, grab the snake's tail and start pulling it backwards.

Meanwhile back at Tuoluo Village old Mr. Li and the others were saying to the Tang Priest, "Your two disciples have been gone all night, and they're not back yet. They must be dead." "I'm sure that there can be no problem," Sanzang replied. "Let's go and look." A moment later Monkey and Pig appeared, chanting as they dragged an enormous python behind them. Only then did everyone feel happy. All the people in the village, young and old, male and female, knelt down and bowed to Sanzang, saying, "Good sirs, this is the evil spirit that has been doing so much damage. Now that you have used your powers to behead the demon and rid us of this evil we will be able to live in peace again." Everyone was very grateful, and all the families invited them to meals as expressions of their gratitude, keeping master and disciples there for six or seven days, and only letting them go when they implored to be allowed to leave. As they would not accept money or any other gifts the villagers

来饯行。此处五百人家，到有七八百人相送。

一路上喜喜欢欢，不时到了七绝山稀柿衕口。三藏闻得那般恶秽，又见路道填塞，道：“悟空，似此怎生度得？”行者侮着鼻子道：“这个却难也。”三藏见行者说难，便就眼中垂泪。李老儿与众上前道：“老爷勿得心焦。我等送到此处，都已约定意思了。令高徒与我们降了妖精，除了一庄祸害，我们各办虔心，另开一条好路，送老爷过去。”行者笑道：“你这老儿，俱言之欠当。你初然说这山径过有八百里，你等又不是大禹的神兵，那里会开山凿路！若要我师父过去，还得我们着力，你们都成不得。”三藏下马，道：“悟空，怎生着力么！”行者笑道：“眼下就要过山，却也是难；若说再开条路，却又难也。须是还从旧胡同过去。只恐无人管饭。”李老儿道：“长老说那里话！凭你四位担搁多少时，我等俱养得起，怎么说无人管饭！”行者道：“既如此，你们去办得两石米的干饭，再做些蒸饼馍馍来。等我那长嘴和尚吃饱了，变了大猪，拱开旧路，我师父骑在马上，我等扶持着，管情过去了。”

八戒闻言，道：“哥哥，你们都要图个干净，怎么独教老猪出臭？”三藏道：“悟能，你果有本事拱开衕衕，领我过山，注你这场头功。”八戒笑道：“师父在上，列位施主们都





loaded parched grain and fruit on horses and mules hung with red rosettes and caparisoned with flags of many colours to see them on their way. From the five hundred households in the village some seven or eight hundred people set out with them.

On the journey they were all very cheerful, but before they reached Runny Persimmon Lane on Mount Seven Perfections Sanzang smelled the terrible stench and could see that their way was blocked. "Wukong," he said to Monkey, "how are we going to get through?" "It's going to be hard," replied Monkey, covering his nose. When even Monkey said that it was going to be hard Sanzang began to weep. "Don't upset yourself so, my lord," said old Mr. Li and the other elders as they came up to him. "We have all come here with you because we're already decided what to do. As your illustrious disciples have defeated the evil spirit and rid the village of this evil we have all made up our minds to clear a better path for you over the mountain." "That's nonsense, old man," said Monkey with a grin. "You told us before that the mountain is some 250 miles across. You aren't Yu the Great's heavenly soldiers, so how could you possibly make a path across it? If my master is to get across it'll have to be through our efforts. You'll never do it." "But how can we do it through our efforts?" Sanzang asked after dismounting. "It'd certainly be hard to cross the mountain as it is now," Monkey said, still smiling, "and it would be even harder to cut a new path. We'll have to go by the old lane. The only thing that worries me is that there may be nobody to provide the food." "What a thing to say, venerable sir," old Mr. Li said. "We can support you gentlemen for as long as you care to stay here. You can't say that nobody will provide the food." "In that case, go and prepare two hundredweight of parched grain, as well as some steamed cakes and buns," said Monkey. "When our long-snouted monk has eaten his fill he'll turn into a giant boar and clear the old lane with his snout. Then my master will be able to ride his horse over the mountain while we support him. He'll certainly get across."

"Brother," said Pig, "you want to keep all the rest of you clean. Why should I be the only one to stink?" "Wuneng," said Sanzang, "if you can clear the lane with your snout and get me across the mountain that will be a very great good deed to your credit." "Master, benefactors, please



在此，休笑话。我老猪本来有三十六般变化。若说变轻巧华丽飞腾之物，委实不能；若说变山，变树，变石块，变土墩，变赖象、科猪、水牛、骆驼，真个全会。只是身体变得大，肚肠越发大。须是吃得饱了，才好干事。”众人道：“有东西！有东西！我们都带得有干粮、果品、烧饼、饅饅在此。原要开山相送的。且都拿出来，凭你受用。待变化了，行动之时，我们再着人回去做饭送来。”八戒满心欢喜，脱了皂直裰，丢了九齿钯，对众道：“休笑话，看老猪干这场臭功。”

好呆子，捻着诀，摇身一变，果然变做一个大猪。真个是：

嘴长毛短半脂膘，自幼山中食药苗。
黑面环睛如日月，圆头大耳似芭蕉。
修成坚骨同天寿，炼就粗皮比铁牢。
鼾鼾鼻音呱咕叫，喳喳喉响喷喙哮。
白蹄四只高千尺，剑鬣长身百丈饶。
从见人间肥豕彘，未观今日老猪魑。
唐僧等众齐称赞，羨美天蓬法力高。

孙行者见八戒变得如此，即命那些相送人等，快将干粮等物推攒一处，叫八戒受用。那呆子不分生熟，一涝食之，却上前拱路。行者叫沙僧脱了脚，好生挑担，请师父稳坐雕鞍。





don't tease me," said Pig with a smile. "I can do thirty-six transformations. If you ask me to become something that's light or delicate or beautiful or that flies I just can't. But ask me to turn into a mountain, a tree, a rock, a mound of earth, an elephant, a hog, a water buffalo or a camel and I can manage any of them. The only thing is that the bigger I make myself the bigger my belly gets. I can't do things properly unless it's full." "We've got plenty," the people said, "We've got plenty. We've brought parched grain, fruit, griddle cakes and ravioli. We were going to give them to you when we'd made a path across the mountain. They can all be brought out for you to eat now. When you've transformed yourself and started work we'll send some people back to prepare more food to send you on your way with." Pig was beside himself with delight. Taking off his tunic and putting down his nine-pronged rake he said to them all, "Don't laugh at me. Just watch while I win merit doing this filthy job." The splendid idiot made a spell with his hands, shook himself, and turned himself into a giant hog. Indeed,

His snout was long, his bristles short, and half of him was fat;
As a piglet in the mountains he had fed on herbs and simples.
Black was his face and his eyes as round as sun or moon;
The great ears on his head were just like plantain leaves.
His bones he'd made so strong he would live as long as heaven;
His thick skin had been tempered till it was hard as iron.
He grunted with a noise that came from a blocked-up nose;
His gasping breath rasped harshly in his throat.
Each of his four white trotters was a thousand feet high;
Every sword-like bristle was hundreds of yards in length.
Since pigs were first kept and fattened by mankind
Never had such a monster porker been seen as this today.
The Tang Priest and the rest were full of admiration
For Marshal Tian Peng and his magic powers.

Seeing what Pig had turned into, Brother Monkey asked the people who had come to see them off to pile up all the parched grain at once and told Pig to eat it. Not caring whether it was cooked or raw, the idiot downed it all at one gulp, then went forward to clear the way. Monkey told Friar Sand to take his sandals off and carry the luggage carefully and advised his master to sit firm in the carved saddle. Then he took off his

他也脱了鞦鞋，吩咐众人回去：“若有情，快早送些饭来与我师弟接力。” 那些人有七八百相送随行，多一半有骡马的，飞星回庄做饭；还有三百人步行的，立于山下遥望他行。原来此庄至山，有三十余里；待回取饭来，又三十余里；往回担搁，约有百里之遥，他师徒们已此去得远了。众人不舍，催趲骡马，进衚衕，连夜赶至，次日方才赶上。叫道：“取经的老爷，慢行！慢行！我等送饭来也！” 长老闻言，谢之不尽，道：“真是善信之人！” 叫八戒住了，再吃些饭食壮神。那呆子拱了两日，正在饥饿之际。那许多人何止有七八石饭食。他也不论米饭、面饭，收积来一涝用之。饱餐一顿，却又上前拱路。三藏与行者、沙僧谢了众人，分手两别。

正是：

驼罗庄客回家去，八戒开山过衕来。

三藏心诚神力拥，悟空法显怪魔衰。

千年稀柿今朝净，七绝衕衕此日开。

六欲尘情皆剪绝，平安无阻拜莲台。

这一去不知还有多少路程，还遇甚么妖怪，且听下回分解。



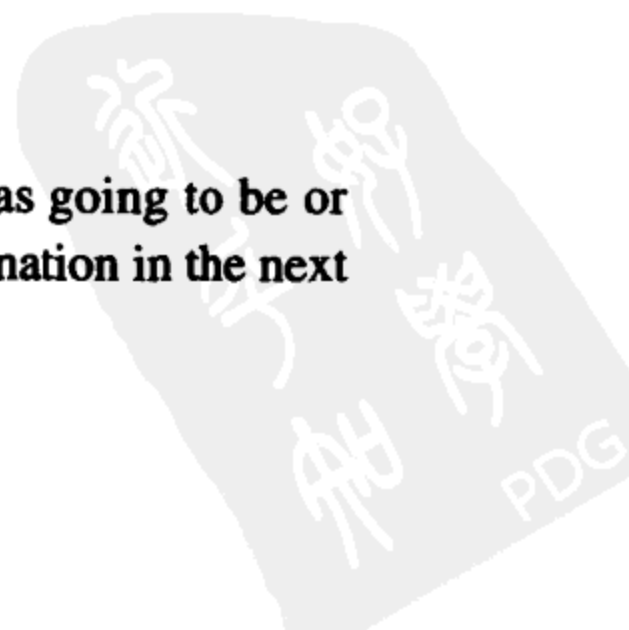


own tall boots and told everyone else to go back: "Could you be very kind and send some more food as soon as possible to keep my brother's strength up?"

Of the seven or eight hundred who were seeing the pilgrims off most had come on mules or horse and they rushed back to the village like shooting stars. The three hundred who were on foot stood at the bottom of the mountain to watch the travellers as they went away. Now it was ten miles or more from the village to the mountain, and another journey of over ten miles each way to fetch the food, making over thirty in all, so by the time they were back master and disciples were already far ahead of them. Not wanting to miss the pilgrims, the villagers drove their mules and horses into the lane and carried on after them through the night, only catching them up the next morning. "Pilgrims," they shouted, "wait a moment, wait a moment, sirs. We've brought food for you." When Sanzang heard this he thanked them profusely, said that they were good and faithful people, and told Pig to rest and eat something to build up his strength. The idiot, who was on the second day of clearing the way with his snout, was by now ravenously hungry. The villagers had brought much more than seven or eight hundredweight of food, which he scooped up and devoured all at once, not caring whether it was rice or wheat. When he had eaten his fill he went back to clearing the way, while Sanzang, Monkey and Friar Sand thanked the villagers and took leave of them. Indeed,

The peasants all went back to Tuoluo Village;
Across the mountain Pig had cleared the way.
Sanzang's faith was backed up by great power;
Sun's demon-quelling arts were on display.
A thousand years of filth went in a single morning;
The Seven Perfections Lane was opened up today,
The dirt of six desires all now removed,
Towards the Lotus Throne they go to pray.

If you don't know how much longer their journey was going to be or what evil monsters they would meet listen to the explanation in the next instalment.



蘇
子
知
和
麟
PDG

NOTES

Chapter 51

¹ This poem is full of technical terminology from boxing.

Chapter 56

¹ The three vehicles (triyana) carrying living beings to nirvana: the way of the disciple, the way of the Pratyeka-Buddha, and the way of the Bodhisattva.

² Eye, ear, smell, tongue, body and mind, that can distract from the pursuit of nirvana.

Chapter 58

¹ Of eye, ear, nose, tongue, body and mind.

Chapter 64

¹ Eye, ear, nose, tongue, body and mind.

² The teachings of Buddhism.

³ The name of a Taoist sect.

⁴ A Buddhist function.

⁵ The verbal ingenuity of the verses that follow defies translation: only their literal meaning has been preserved in these English versions.



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